



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

24th Year of Publication.

The Christian Brothers Celebrate Second Centenary

ON the 26th of January, 1925, the Brothers of the Christian Schools celebrate the two-hundredth anniversary of the solemn approbation of their Order by the Holy See. By the Bull, "In Apostolicae dignitatis solio," published January 26, 1725, His Holiness Pope Benedict XIII solemnly approved of the Institute founded by Saint John Baptist De La Salle.

As far back as 1700, Saint De La Salle had sent two Brothers to open a school in Rome. Here under the eyes of the Sovereign Pontiff, they were to follow their Holy Rule and conduct a school according to the ideas and methods of the Teacher-Saint.

Pope Benedict XIII, who had succeeded to the Papal Throne in 1724, was a member of the Order of St. Dominic and a religious of great simplicity, piety and zeal. One of his first cares was to convoke a Provincial Council in Rome, at which the question of the education of the people and their instruction in Christian doctrine was uppermost. So the petition for Pontifical Approbation presented by Cardinal de Rohan, Bishop of Strasbourg, and Brother Timothy, Superior-General, met with a particularly favourable response in the now famous "Bull of Approbation of the Institute of the Brothers of the Christian Schools."

In this Bull, the Holy See gave its solemn approval and blessing to a Congregation of religious laymen, consecrated to Christian education, to the rules drawn up for them by their holy Founder, and to the methods and scope of teaching outlined by him. Besides, it officially recognized the Brothers as teachers of Christian doctrine and commissioned them to carry out this truly apostolic work: "To teach children those things which pertain to a good and Christian life . . . to imbue their minds with the precepts of Christianity and of the Gospel." For this purpose, "they are to teach Catechism daily." Henceforth the Institute of Saint John Baptist De La Salle takes its place among the religious congregations of the Church.

Recognizing the importance of the Papal document, Very Rev. Brother Timothy, Superior-General, convoked a General Chapter of the Order at Rouen for its solemn reception. After a Retreat which closed on the feast of the Assumption of Our Blessed Lady, August 15, 1725, the assembled Brothers heard the bull of Benedict XIII read from the steps of the altar, by the Very Rev. Canon Robinet, Vicar-General and special delegate of the Archbishop of Rouen.

Deeply rooted in the religious life, endowed with a pledge of fecundity, and charged with an apostolic mission, the institute of Saint De La Salle could now develop in all security. So that expansion both as to numbers and to curriculum quickly followed upon the blessing and approbation of the Holy See.

Many have been the favours and blessings bestowed by the Sovereign Pontiffs during the past two hundred years upon the sons of St. De La Salle in return for their faithful adherence to the dying injunction of their holy Founder to be ever closely united to the Apostolic See. Both as religious and as teachers, the Christian Brothers have ever been distinguished for their attachment and submission to the Roman Pontiffs, from the Pope who, in the 18th century, approved and prescribed their mode of life, to Pius XI, who, in the 20th, has directed them to include the classics in their teaching.

This second Centenary Celebration will witness the little scene at Rouen repeated over and over again in almost every clime and every tongue, for the mustard seed then planted has, under the blessed aegis of Holy Mother Church grown into a gigantic tree whose branches well nigh cover the whole world. Throughout two long centuries the Brothers of the Christian Schools have steadily moved onward in an effort to carry out the behest of the Thirteenth Benedict and repeated by the Thirteenth Leo: "I charge you to increase your numbers. . . Multiply your schools . . . Go with my blessing; continue the great work that the Church has confided to you."

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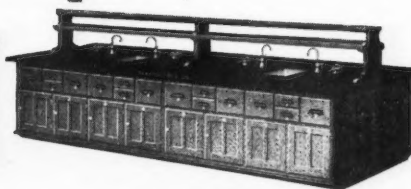
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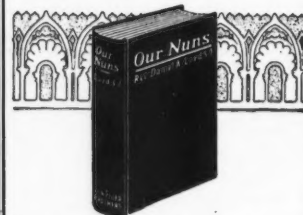
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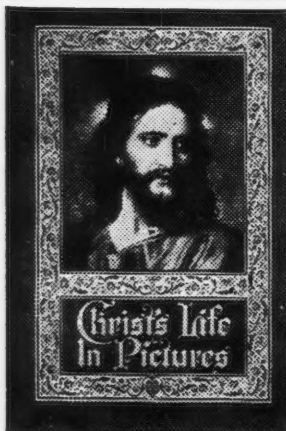
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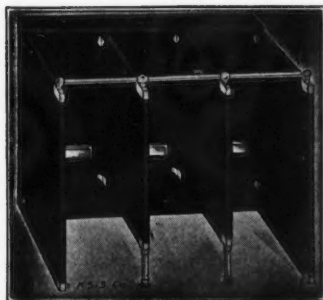
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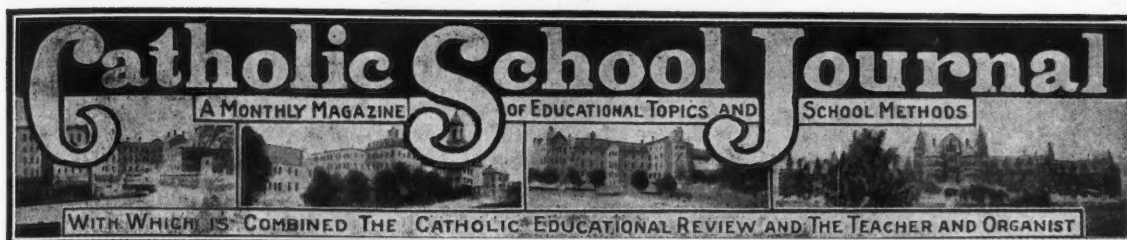
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Vol. XXIV, No. VIII.

MILWAUKEE, WIS., JANUARY, 1925

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Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

IT'S ALL IN THE POINT OF VIEW.—Some weeks ago that dynamic politician William Jennings Bryan made a tour of the West, stumping for the angels, as Disraeli might have said, and shouting bitter things about poor Darwin and the monkeys. One of the results of his campaign was to unite the Protestant ministers in California in an effort to put a law on the ballot forbidding the teaching of evolution in the public schools.

How times have changed! The old rant about the shackles of ignorance is almost forgotten; when telephone directories are lashed in their stalls there must have been some sanity in chaining the Bible to the wall; even the dusty bigotry about the "Index librorum prohibitorium" is gone. But a great deal depends upon whose foot the shoe pinches, as the cat said in the adage. If Martin Luther came among us today he would certainly take a great body of Catholics as his own devoted Lutherans—their faith is fervent, their good works absent. On the other hand, Luther's supposed posterity he could never identify; they are good people—but they go to the Interdenominational Church. And now even as in the climax of the melodrama we hear a cry for shackles upon not ignorance, but education; for the chaining not of the Bible, but of science, for an "index 'evolutionorum' prohibitorium." The world do move!

EVOLUTION AGAIN.—Though we may smile at the action of sincere Protestant ministers, who are Protestant because their ancestors rebelled against a power that would teach with authority and who now seek to wield that power, who do not let their right hand know what their left hand is doing, on more mature consideration we would almost commend their efforts. The ministers and Bryan may not know much about evolution—is there anyone who does? But there is one thing certain; Bryan and his cohorts know more about human nature than all the evolutionists put together.

Evolution is a method, not a fact; it is a legitimate scientific hypothesis, but it has grown to usurp the right of all other modes of thought. It has even become a "doctrine," a faith! It is the New Dogma. We can not refrain from calling your attention to a cogent statement taken from the Preface of Shaw's "Saint Joan;" "Perhaps I had better inform my Protestant readers that the famous Dogma of Papal Infallibility is by far the most modest pretension of

the kind in existence. Compared to our infallible democracies, our infallible medical councils, our infallible astronomers, our infallible judges, and our infallible parliaments, the Pope is on his knees in the dust confessing his ignorance before the throne of God, asking only that as to certain historical matters on which he has clearly more sources of information open to him than anyone else his decision shall be taken as final."

Now everyone admits that a little wine is good for the stomach's sake (except those that interpret the Scriptures privately) but no one has ever suggested that we substitute wine for baby's milk. Football is a vigorous physical tonic but so far it has not been prescribed for college professors. Marriage is necessary to perpetuate society but no one has ever suggested that it be taught in the schools. Whatever we may think of the new dogma of evolution we must be in hearty accord with Bryan from the educational point of view. Not everything can be taught to children—even though it be truth. Proportion in teaching is as necessary as enlightenment; your structure must have a foundation before it can sustain a steeple.

The child mind is unable to grasp the abstract and we must prepare it for subtle truths, more significant principles, through a judicious selection of concrete evidence. Such should be the very principle of true evolution—both of mind and knowledge. We must be discreet in our selection of facts. To tell a child it is an animal with a soul is merely to tell it is an animal—the child then learns of its own observation it has not the hair of the monkey, it is master of the dog, it speaks like the parrot. A generation or more of this—and the deluge will be upon us. Though we, as Catholic teachers, could suggest the remedy for the modern educational debacle, under the present circumstances we may hail a new anti-pope and a new congregation of the index—more power to them.

THE TEN COMMANDMENTS.—Years ago Gilbert K. Chesterton told us that the Christian religion had died outside the Catholic Church and the Ten Commandments were just so many taboos. And last year Hoffman Nickerson in his enlightening book "The Inquisition" informed us that though Christian ethics had been built upon the seven deadly sins most of our "Christian" friends do not even know them—not to speak of considering them immoral. But have you seen the "Ten Commandments?"

The motion picture industry has achieved a pictorial triumph in this interesting cinema; the theatrical magnates have packed their houses; apparently the "Ten Commandments" have come into their own. But, alas, this does not follow. Undoubtedly, the flashing of the Commandments upon the screen was a revelation to many, but the emphasis in the story was undoubtedly upon the stern old Calvinistic, Bible "toting" mother who did nothing but misread the Word of God and who ejected her erring son from home because he knew nothing about religion and saw no valid grounds for practising it. If there ever was an unconscious satire upon private interpretation, here it is. The son then proceeds to break all the commandments to the accompaniment of worldly success. All but one; for when he breaks the fifth commandment despair and failure overtake him and whether in harmony with dramatic justice or because there are no more commandments to break, he goes to his reward in the deep.

The Ten Commandments are losing their hold upon society because faith is no longer potent. Remember that for each hour spent in the school in the atmosphere of faith the child spends three or four in an environment bitterly hostile to belief; for the few short years of training a long hard life of struggle is before him. The work of the school is greater than ever before.

THE VARYING SHORE.—"The law is fifty years behind the times." Many a time and oft has this been said by individuals who know little about the times and less about the law. Sad to relate some teachers take this dictum on faith. Does it ever occur to them that **they** may be dreadfully "old fashioned," that their first love education may be growing old. Too often the teacher dreams of youth and other days and fails to see the world go by.

An amusing instance of this occurred only recently. An old teacher, a martinet in the conventions and insistent upon good manners, observed a student walking along the corridors of the high school whistling boisterously and wearing a cap upon his head. When the boy passed the teacher stopped him and asked rather scathingly, it must be admitted, "Don't you know any better than to act in this manner in the corridor?"

The student, taken by surprise, snapped off his cap on seeing the teacher and was immediately and contritely apologetic. But certainly good form had been outraged, the code had been violated—the younger generation had been found wanting again and now was the golden opportunity to drive home the lesson.

"Don't you know any better than to wear your hat in the house? Would you disturb your family by that barbarous whistling? How do you act when you are at home?" Such were the none too tender remarks of our teacher.

Often have we heard the unfortunate and biting sarcasm of home training flung at a thoughtless boy or girl and often have we seen it strike home its bitter hurt. True, when softened by love and uttered more in sorrow than in sarcasm it is a potent weapon; but the young teacher who overrates his might, meets a Waterloo of quiet resentment when he strikes clumsily at the most sacred precincts of a child's life—his home and family.

But we must return to our story. "How do you act when you are at home?" We have heard many different answers to that question and have observed more mere silent attitudes, but here was a new one, a different one! Who knows but that the "code" is outworn, that the old law is dead, that our teacher may have heard the awful judgment in his melancholy meditation "You are behind the times!"

"Why, I never take off my cap in the hall. And you whistle if you want. Why the only ones don't wear hats where I live are the bell-boys."

THE TEACHER AND SCIENCE.—Questioned on the nature of the scientific method six members of a freshman class in college wrote that "we should never take too much for granite." It is to be presumed that the instructor told them previously not to take anything for granted. To analyze the genesis of such a simple idea as asking for proof, through its development into taking nothing for "granite" may be easy enough for the experienced teacher. He encounters daily misrepresentation on the part of his students and brave is the educator who can read his students' notes without wincing: "Catholics do not adore statues; they venerate them." "Phrenology deals with theories as they are expressed upon the surface of the head." "There are two special courts; reprobate courts and circular courts." But to delve deeper into the problem reveals dangers far more significant than mere misunderstanding.

Amiel tells us in his "Journal" that "Science is a lucid madness occupied in tabulating its own hallucinations." Surely the simplest truths are axiomatic and must be assumed without cavil; here is the basis of all valid science. The great fallacy that has overgrown science in education however, is the primary assumption of scientific infallibility. The method of determining fact has almost reached the status of a religion—we must have implicit faith in Science! Having set up the god of science in the minds of children, we find developing there a body of peculiar assumptions and a specious idolatry of fact, which once believed can seldom be corrected. No real scientist, none of the great discoverers of our modern civilization has ever maintained authority, infallibility and indefectibility for his interpretation of fact, for his determination of the natural law, no matter how universal its application might appear; but before the marvelous researches of a Darwin, a Pasteur, a Faraday reach the minds of students through a teacher, in some mysterious way they have been deified into a false god. Though the student conception of science is wonderful and terrible to behold, to him it has become something sacred and unapproachable—faith and science become one; the self-made mind worships its creator.

The chiefest virtue of the teacher should be Christian humility. One of the best teachers of philosophy I have ever known was a kindly old Frenchman who invariably corrected the errors of his students thus: "Well, you may be right, but . . ." The Dominating attitude in a teacher may lead to cocksureness in his students or his harsh correction may result in their final discouragement.

—The end of education is to repair the ruin of our first parents, regaining to know God, and out of that knowledge to love Him, to imitate Him, to grow like Him. —Milton.

Our Educational Inheritance

By a Christian Brother.

THAT peculiar mental complex called class consciousness is generally speaking, to be deplored. It has given rise to those pugnacious individuals who flaunt the banners of interesting attractions called the "common people," "the middle class," "capital" and "labor," and who manage to keep society in continued turmoil and unrest. There is one type of mind, however, which is not totally to be condemned, and which ultimately may develop into a real blessing. The "educated class" is an ever growing entity in our midst and we are not at all unmindful that it will in time amount to something. It is not an unmixed glory, to be sure, but it has an element of good which puts it above the narrower purposes of "class" movements. Whereas the tendency and guiding principle of most social groups is combative and selfish in the extreme, and the purpose a material advance at the expense of another "class" conceived as bitterly antagonistic, the aim of the educated class is self improvement, and science has even shown the extreme condescension of allowing the morons to trail the group.

The educated class possesses a keen realization of our educational inheritance. It consists not only of those superior individuals who gaze upon a troubled world from the quiet and unruffled air of Mount Parnassus, it is composed not only of the higher choirs of the learned hierarchy, but it numbers among its elect countless hosts of lesser spirits whose claim to angelic nature rests not upon virtue and glory achieved but upon the intense desire to acquire "education." That so many are conscious of the virtue of improvement, that progress is less nebulous and extends over large social groups is only a manifestation of some of the benefits derived from the appreciation of what our ancestors have left us. We are all heirs to the wealth and glory of the past. Our inheritance is writ large in the testament of life and our claim in fee simple is dependent only upon our right to the succession.

It is fortunate that so many of us are conscious of the pre-eminence of the educated group in society and that advancement is the result of this knowledge. But we soon find ourselves beset with difficulties. How are we to make the best of our educational inheritance? Shall we receive our just share? How can we enlarge and improve it? This problem calls to mind the delightful story around which Puccini has constructed his little operatic gem "Gianna Schicchi." An old Florentine has died and his relations hope to receive his wealth, but on finding the will they discover the deceased has bequeathed all his goods to the church. Now is there weeping indeed! But one of the disappointed relations bethinks himself of Gianni Schicchi, a clever lawyer, (brought back from "Hell" where Dante found him) and sends for him. Schicchi arrives and soon finds that the old man's death is unknown outside the house. He enters the dead man's bed and calls for a notary; then he signifies, to the delight of his accomplices, all of whom expect the inheritance, that he wishes to make his will. Imagine the surprise of all, however, when the false old man bequeaths everything

to Gianni Schicchi, while they must keep silent because of their participation in the deceit.

The story of Gianni Schicchi is especially significant in regard to our educational inheritance and we hope to interpret it in the light of a parable without boring our readers unduly. Society today has come to look upon education as an unmitigated benefit and a self sufficient bequest from the past. And society expects that everyone should inherit this educational patrimony. Despite the largesse of the past, however, many are forgotten in the will. Society weeps for the illiterate, for the criminal, for the deficient, for all those groups that are rightful heirs to an educational inheritance but who are deprived of their full share. The past has left the disposition of its effects in the hands of the present. Through a thousand years it has guarded zealously the treasure of human thought in the schools—free schools open to all who seek the truth. But society finds fault with the disposition of the past and suggests government control as a solution of all the knotty problems of education, little realizing that government control in education is but a veritable Gianni Schicchi—a bright vision which may turn out but a bad dream.

From the fact that we want an improvement in our educational system it follows that there is something wrong with it, that it fails to satisfy our demands upon it. With a characteristic indifference to all logical precision however, we ask not directly, "What is wrong with the schools?" but we shrug too indifferent shoulders and say "Let the government fix the schools." Now the first thing that would be settled in our minds is what the schools are for. Strange to say, no one seems to have troubled himself seriously to determine this interesting question. It is a case of the vulgar adage, "We don't know where we're going, but we're on our way." Some theorists maintain that the schools are not to make learned men—their function is complete when they turn out intelligent voters. Others spurn the utilitarian values and speak of the "larger" point of view. It would seem that before we can realize any scheme to improve education we should know definitely what we purpose to use education for. The very term has become a specious pretext and like "democracy," "charity," "service," "American," has become a platitude, an airy nothing. Is it possible to grapple with this problem seriously and reach a conclusion that is satisfying? Let us see.

The school consists of students, studies, teachers and appointments. It consists of mind, growth, direction and method. The very substance and essence of education is the mind of the child, not the class, the curriculum or the school. If once for all we could impress this upon the great majority, what a world of time and trouble, a wealth of taxes, would be saved. One would think today, from the mad orgy of school building that is in progress we were really improving our schools. Our buildings—yes; we are increasing them and improving them—but who will be so sorry to assert that our buildings are our schools? Remember the idea that

President Garfield had of a perfect school? A student at one end of a log and Mark Hopkins at the other—that was all. Though you shape that log into the most expensive and comfortable desk, though you place it in a class A structure you have the essentials of education still and no more. Those who would see mentality soar in the next generation and think to achieve the miracle with the public moneys, are an innocent credulous group; perhaps they are the same unfortunates who bring flowers to felons, and believe that prohibition is a moral antiseptic. We may gild the lilly and paint the rose, but we shall never make more of the one or the other. The child is our problem. He is the beginning, the middle, the end. He is the measure and the measured of the educative process. The school can affect him only insofar as he will and is able to be affected; the teacher only insofar as she is able to understand his mind. We may improve our means, but to do so and forget our aim is much like hunting elephants with a shot-gun—you may find the elephants if you hunt long enough but you won't be able to use them.

The child is the measure of education. We can teach him no more than he can learn. But that he may be given his birthright it is the teacher's duty to lead him into the fullness of his life. The child must not be taken in the aggregate; he is not a part—he is the whole. Any system that fails to perceive that the student is the vital element in education, that his needs must be the first consideration in the process, that his development is the end of education, is wrong in principle; to preserve or sustain it is not only folly but a gross wrong to those upon whom it is unconsciously perpetrated.

If the mind of the student is the essence of education, we can not forget that only through its accidents may we approach it. The school, popularly understood, supplies the first means of mental development in the curriculum. Through a more or less arbitrary selection of material for thought, based it is true upon tradition, the mind of the child is brought through the state of ignorance to that of knowledge. The present tendency is to consider a subject of the curriculum "practical" only when it has a definite content value; that is, when it presents facts to mind that may be used in life. Carried to the extreme this project clogs the school with laboratory courses in the sciences and fact grubbing studies in the arts with the result that the school does no more than a good encyclopedia and a job in a dye works sandwiched together might accomplish. The purpose of an education is not to fit environment to the child but to prepare the child to react in such an intelligent manner that he may grow to influence his environment for the better if not actually to mold it to his purpose.

To accomplish such mental development requires not only a broad curriculum which gives a preparatory and introductory basis in science and art but demands that these subjects be imparted with a view toward creating an attitude toward life in student. Today the so called attitude of inquiry is considered as the end and object of scientific research—as well say we live to eat. We might as well consider an automobile's attitude toward going as the mind's curiosity. Education cannot give the mind curiosity; it either possesses it or is devoid of it. But

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Home Work in High School Drawing and Art

By Brother Cornelius, F.S.C., M.A.

ON the principle of working qualities we may distinguish three kinds of students. There is the student who gets out of as much work as he can—he is a student only in name. There is the student who does very fully and exactly, perhaps even conscientiously, all he **must** do, but who does not see for the life of him why he or any one should do anything more. Finally, there is the student who is “crazy” to do all he possibly can and who is sorry that he has not more time and means. He is at work in season and out of season because he loves his work. It is highly interesting to see how drawing and art, manual training and art craft enter the home through the influence of the school by means of home work duly prescribed and required; especially by work that flows from the very love of the subject inspired and directed by a true teacher.

Ralph Smith was in his first year of high school. He was trained by conscientious parents to regularity and exactness in the home work assigned him. By the same training he took it up in the order in which it was due and so we find him busily engaged in drawing a design for a Roman prie-dieu when his mother's voice sounded in his ears. It was the call to lunch. Ralph was up in a moment and in another moment he was in the dining room. There he met a visitor—his uncle Dan. After greetings were duly exchanged uncle Dan said,

“You were busy at your studies when I came, weren't you?”

“Yes, uncle Dan, I was just making a drawing for a prie-dieu; we have to bring it in next drawing day.”

“Will you bring me your drawing, Ralph? I'd rather see that than eat.”

Ralph ran, and brought his drawing. At the first sight of it his uncle said with pleased surprise,

“What! you draw everything accurately to scale?”

“Yes, we learned some of that in the eighth grade, but now they're giving it to us harder.”

“That's pretty good, Ralph; and where did you get that fine simple Roman form?”

“Brother showed us a design and told us to make one from memory; next time we will have to make up one of our own but with the same motif.”

“That's what I call teaching,” said uncle Dan; “first they show you how and then they make you go to it alone.”

“Yes, Dan,” said Mrs. Smith, “I noticed that several times in his other problems. Get your portfolio, Ralph, and let uncle Dan see all your plates.”

With an air of self importance, it must be admitted, Ralph brought his first ten plates of the year's course and with these a corresponding pack of class drills and home-exercise sheets. As his uncle looked them over his face beamed again and again with delight and approval. Suddenly he said:

“Why, that's a drawing of that Morris chair you made last year, isn't it? Fine! How many other nice things did you make since then?”

“No time to make any. Can just about get the

work done they give us to do and have to sweat some to get that.”

“Yes, Dan,” added the mother, “Ralph has hard studies and you can see from these drawings that he doesn't miss anything. But when the school work is done he has reached his limit. Then comes sport; all sport.”

“Well, I hope you're a good sport, Ralph,” added uncle Dan merrily, “but what did you get out of the Popular Mechanics I gave you last year?”

“Oh, it came every month all right,” replied Ralph, “and I copied quite a few cuts for answers to our home work problems and so I got by easy.”

“But what good does that do you? Why don't you try to invent something?”

“Gee!” gasped Ralph, “do you think I'm a professional?”

“No, I think you're a sport, Ralph, but good-bye now; I have to go.”

The good-byes over and uncle Dan gone, Ralph finished his dinner; and then his prie-dieu design to the last requirement. Then quite satisfied with himself and feeling that his mother was satisfied with him, he stretched his long arms, yawned, brushed up a little and went a few blocks up the street to find his friend and schoolmate, Fred Locksley.

Fred was a high school junior. Ralph found him busy with delight and occasional fantastic movements in making a light and shade sketch in charcoal of a still life group—a heavy pot and a little brown jug (now used for vinegar) before which lay some onions all so naturally placed as if some one had just left off peeling them. A little to the fore and left of the group stood the great family lamp shedding its light to best effect upon it.

“Kate!” called an impatient voice from an inner room, “where is the iron pot?”

“Fred's using it for drawing, mother,” came the answer of Fred's sister, Kate, from another part of the house.

“He is?” said Mrs. Locksley with assumed energy, “well—well—let him have it.”

At that Fred gave a gleeful giggle and presently was more intensely lost in his work than before. Deftly he laid in the first or ground values leaving only the high lights, then he stepped back and cried,

“Hurrah! there stands the whole group already; it came out just the way Brother showed us.” Then looking up he noticed Ralph who had stood behind him for the last fifteen minutes.

“Hello, Ralph,” he said merrily, “never noticed your coming in.”

“No wonder; you're so absorbed in this job. Don't stop for me. I suppose you've got to hand this in to-morrow.”

“Not exactly. The problem due for to-morrow is much simpler than this. In fact it's too simple. There's much more fun in this and when I get all the lights and shades in in charcoal I'll fix it and then get my water-colors on it.”

“Fix it? Isn't it fixed well enough now?”

"Oh, I see that you don't know these art terms. 'Fix it' means—"

"Don't mind explaining," urged Ralph, "go ahead and get finished so that we can make the game."

"Thank you, Ralph; I will go ahead then, but I'm afraid you won't be much interested. Go over there and see the fine new prints I added to my collection."

Ralph went over to a little cabinet made especially to contain the prints. They stood in file and many were mounted on heavy papers of grayed tones selected to suit each. The cabinet was of oak; simple and firm, yet delicate as to form and ornament. It was Fred's own design and handiwork. He had seen one at Mr. Donovan's, the architect, and did not rest till he had made a similar one for himself. Ralph was now fingering among the prints while Fred was in despair at not being able to get the "texture" and the "feeling" he wanted in his drawing, when Mrs Locksley stepped in and with her lanky lad of seventeen and said,

"This young man has come to see you, Fred."

"Oh, Frank, I'm delighted that you have come. Mother, this is my new friend, Frank Campion; he's an artist."

"Then the two of you are well met," responded the mother, "but I hope, Frank, you won't invite him to practise here," she added with a wink to the new friend, "for then I'll lose track of all my pots, pans and dishes."

"Well—I don't know what might happen then," said Fred, "but you won't mind, mother, if I show Frank around?"

"You want to show him your art work, I suppose."

"Yes," interjected Frank, "that's what I want to see, Mrs. Locksley."

"Well, you'll be good and busy now for some time, I'm sure, and out of harm's way. I'll leave now," and with this Mrs. Locksley went to continue her work.

"This is my own little studio," then began Fred, "nice, quiet little room it is. Here I can dream like a bird in its nest and work and work and work. That print case out there was the first thing I designed in this room and the design is, I think, the best thing I got out of my first year of high school drawing. It was no regular class problem, Frank, but it brought me more credits than any class problem. Brother Paul let me take it as a class problem and Brother Luke inspired the decorations. And now I'll show you my art-craft shop where I made it."

Hereupon Fred drew aside a curtain at his right and led his friend into a neat small room containing a working bench of stout material, a variety of tools arranged in leather loops in orderly fashion along a wood-faced wall space, a home-made locker case, some shelves with working materials, a high stool, and on the wall a picture of St. Joseph and some prints representing masterpieces by Adam Krafft and Benvenuto Cellini.

"What's all this for?" asked Ralph, who had never learned to look beyond the limits of his drawing problem paper.

"Why, here's where we make what we draw. Haven't you a craft shop?"

Then turning to Frank he said, "It was your teacher, Brother Paul, who gave me the idea. He

was always telling us about our own shop. And Brother Luke—he is always talking 'studio' to us. I tell you I couldn't be without shop and studio now. Here a fellow can work in peace and when he has to stop, he does not have to get his work out of anyone's way and so upset all his models, etc.; no, but he can come back when the spirit moves him and just sit down and continue. It's great!"

"What's this round-headed hammer for?" asked Frank.

"For beating copper into the shape you want. You see the shade on our big lamp over there. Its Gothic frame was derived from certain lines in the great rose window of Amiens on the suggestion of Brother Luke and was sawed and hammered into shape right in this little shop. It was lots of fun, and somehow I can study and draw much better by the light of that lamp than by any other—it imparts the right mood."

Ralph here remarked that he thought it queer that any one should do so much work that was never assigned by the teacher and still more queer that credit should be given for it when the common class work was not even done. Then, having looked at his watch, he said,

"Whew! the game will start in ten minutes. I'll go before you and tell the fellows that you're coming. Good-bye."

"Good-bye, Ralph," responded his two friends hardly half cognizant of his departure. Then for two hours more Frank was all eyes and ears while Fred continued to disclose his treasures. Among them was a series of constructive drawing plates, Fred's first year high school work, a course that Frank was now following and which therefore interested him intensely. There was also a small home-made work case, on one broad facing of which were burnt in smoothly with the pyrographic point the words, Read—Think—Act. In the case stood some books on drawing and art that had been recommended in school. Then there were the prints referred to above—a fine and fairly large collection representing the world's masterpieces of architecture, sculpture and painting; many taken from old magazines, others bought, others presented (for to him that hath, more shall be given). But beside these classics there were represented certain recent and present day artists that appealed strongly to Fred either for subject or for technique or for both; these were principally Leyendecker, Maxfield Parrish, and Frederick Remington, but there were also some Nell Brinkleys and Winsor McCays whose technique fascinated Fred. Just outside the little studio along a short hallway leading to the stairs was a panel of burlap surface on which were tastefully fastened four of Fred's favorite prints.

"This is my moving picture show," he said.

"How's that?" asked Frank.

"You see, these pictures, like those Brother Luke puts up on our class picture panel are changed from time to time to make room for other favorites or to suit the season. That Mater Dolorosa is by Guido Reni and is one of my series for Lenten inspiration. Brother Paul has a series running in class but it's different from mine. You ought to see how all our family watch my movies; they talk as much about them sometimes as they do about the town movies."

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The Influence of Touch in Music.

By Rev. F. Jos. Kelly, Mus. Doctor.



Rev. F. Jos. Kelly

Music requires all shades of tone and all degrees of dynamics in its nuances. That method of touch is the best, which to use the oft-repeated figure of speech, reproduces in tone, the sparkling brilliancy of the diamond, the soft delicacy of the pearl, the fiery glow of the ruby, a legato as restful as the sigh of a zephyr, or, on the other hand, as thunderous as the roar of a cataract. In most instruments, the quality and variety of sound is so directly traceable to a difference in the way in which the motive power is applied, that it does seem but natural to suppose that the timbre of the pianoforte is amenable to similar influences. Yet such is not the case, for the actual tone of the piano does not depend entirely upon the way in which the keys are struck. Many of the sources of difference lie entirely, within the domain of the manufacturer. The shape, size, weight and hardness of a hammer; the place at which the string is struck; the density, rigidity and elasticity of the string, all these are matters affecting tone, and over which the player has no control whatsoever. Yet, however beautiful, delicate, and brilliant the piano tone may be, the life, the appealing power of that tone may be said to depend almost entirely upon the proficiency and delicacy of touch of the performer.

Touch is the distinguishing characteristic which makes one player's music sound different from that of another, for it is touch that dominates the player's means of producing dynamic shading or tone-quality. Many authorities contend that the quality of tone depends upon the instrument rather than upon the performer. Nevertheless, a trained ear can identify different individual characteristics, with almost the same accuracy, that we identify different voices. No matter how wonderful the pianist's technic, it is quite worthless unless he possess that control over his touch, which enables him to interpret the composer's work with the right artistic shading. A fine technic without the requisite touch to liberate the performer's artistic intelligence and soul, falls flat. With an excellent technic and fine touch together, with a broad musical and general education and artistic temperament, the student may be said to be equipped to become a virtuoso.

The first problem of the teacher is the development of the ideal for a big, round, luscious tone in the "mind's ear" of the pupil. This can be done only by the living example. Once the ideal is firmly fixed in the pupil's ear, comes the perfecting of the physical mechanism for tone-production at the instrument. The wrist is the leading factor in determining the quality of the tone, and therefore the first exercises should concern themselves with the suppleness of this joint. It is not the complete looseness of the wrist that should be aimed for; this

is as fatal to perfect tone control as the stiff wrist. It is rather a certain springiness that must be acquired, a suppleness in strength. The wrist must be capable of passing along the power to the upper arm, to the firm finger tips, retaining at the same time its pliability. Not only tone-quality, but also tone quantity is largely under the control of the wrist. A slight stiffening allows more power from the arm to reach the finger tips; a relaxation effects an immediate decrease in the amount of the tone, as well as a softening of its quality.

The most important to cultivate in the matter of touch is the ear; after that, the sense of touch itself at the finger tips. Now there may be a dozen different ways of developing the right kind of touch, but a sensitive ear will develop a good touch with a poor method and wrong principles, while a poor ear will not develop a good touch under any circumstances. As for the fingers, they should be exercised in lifting more than in striking, for it is a noticeable fact, that the majority of otherwise good players fail in not letting go of a key at the right time, caused by the weakness of the lifting muscles which are not practiced enough in the ordinary piano-exercises. The up-stroke is the more important in all exercises for the fingers and wrists. The down-stroke is easy enough for one with a cultivated and sensitive ear. It can be modified in many ways, according to the amount of pressure used, and this pressure is always dictated by the musical ear.

The constituent elements of individual touch are, delicate variations of tone by varied gradations and lengths of notes in combination and succession, the closeness and looseness of legato, and the use of the pedal. The pedal is by far the most potent factor in influencing the tone; but although its general effects are fairly well known and understood, there is an important part of its functions in altering tone-quality not regarded with sufficient scrutiny or care. The point usually considered as paramount is the time and mode of depressing and releasing the pedal itself. So great is the difference in the gradation in tone and length of the various notes of a passage by different players, that where one player would depress the pedal with excellent effect for a whole bar containing discordant notes, another might, with the very same depression, utterly ruin the passage. It is not the pedal which ruins the passage, but the wrongly proportioned length and strength of the notes played in succession and combination. By a judicious manipulation of the force and length of the notes, minimizing the effects of the notes which make for harshness, and magnify the effects of the notes which make for beauty, and which at the same time elicit the content of the passage, the pedal can be used admirably to enrich and beautify the whole.

To define and classify the various kinds and shades of touch, each of which modifies more or less perceptibly the quality of tone, would be impossible. Where the hand and wrist are supple and elastic, and the player has real musical perception and feel-

ing, the shades of tone-quality produced by his unconscious modifications of touch dictated by a cultivated ear, and induced by the musical ideal in his mind, are infinitely subtle and varied. Such playing and such only is genuinely musical and artistic. Imagination, musical perception, musical feeling and musical ear are the fundamental requisites of artistic interpretation. But equally indispensable is such a condition of the hand, wrist and arm, and such control of the nervous and muscular apparatus, as makes all this mechanism the unconscious and automatic servant of the perceiving and feeling mind. Lastly, the action of the piano must be so finely balanced and so perfectly constructed, that it is practically an extension of the nervous and muscular apparatus of the player; sympathetically responsive to the slightest shade of feeling, the most subtle modification of the musical conception.

What is the possible modification of tone by touch alone? Difference in tonal quality has a very wide range. The quality of a tone is due to the proportion in which its overtones are present as component parts of the fundamental tone. Any device whatsoever that suppresses or re-inforces any one or more of the overtones of a given fundamental, must change the quality of that fundamental. This principle is clearly recognized in the very construction of the instrument. As the distinctive quality then, of a tone of a given instrument depends upon the pressure of certain more prominent overtones, it follows that whatever tone of that instrument which best exhibits its overtones, is the most characteristic tone the instrument can produce. It is an acoustic law, that a fundamental tone dies away more rapidly than its overtones. In passage playing there is not time for the law to positively affect the quality of the tone for the better. But in slower playing, the mere continuation of the tone and the relatively faster diminuendo of the fundamental than its overtones, makes a positive difference in the quality of the tone. As the relative prominence of the overtones determines the quality of a tone; it follows that the changes in this quality is dependent upon the method of touch.

The popular opinion that touch and technique are solely mechanical processes is radically erroneous. To move a listener with what is called beautiful playing means a keen perception of contrast in tone quality. A strong conception of tone quality will be conveyed by an artist to his audience quite irrespective of instrumental limits. The number and variety of these tone qualities can be determined purely by the shades of human thought which find expression through them. The ear must first be carefully trained by studying the effects of single tone production. A passage should not be practiced before its musical and technical contents are comprehended and completely memorized. The moment a phrase is securely and solidly placed, then it may be played with increasing rapidity, until the utmost independence, elasticity and flexibility are obtained. Skillful training of the hand has more to do with the possibilities of producing a velvet or pearl-like quality of tone than any one has any conception of. It is the only way to explain how it is, that some players can produce such sympathetic and liquid tones as we occasionally hear.

If it be conceded, that tone in pianism is really nothing more than justly varied rhythm, the question very naturally arises, as to the reason for the great changes of angle, and of elevation of arm and hand and fingers which are witnessed in the performances of some many of the greatest players. Are they merely assumed to bewilder and astonish the eyes of the spectator, or are they bona fide means whereby their enormous volume of sound, their delicate pianissimo, their subtle gradation of tone, their refined phrasing are produced? The almost universal concurrence among authors, in enforcing some one or other position of the hands, body, as being the one thing needful for the formation of a good touch, certainly points to the fact, that the quality of tone is greatly dependent upon these positions of hands and body. It has been well said; "Take care of the time and the touch, and the tone will take care of itself." If you hear something wrong with the tone, you may be quite sure you will find the cause in the position of your hand and the way you have relaxed it. Feel the tone with your finger tips, and think out the different kinds of touch you want or must use. This "feeling" the different qualities of sound and putting it in the notes is what constitutes the intellectual study of music.

It is so important that the student should eschew complicating fads and devote his energies to the things which really matter, that it behooves him to think clearly, to bear in mind the elementary principles of touch, where the issues are plain and simple. If he is blessed with a natural love for music, and if he cultivates diligently a taste for beautifully playing, he will soon discover for himself, that the principle component elements of an individual touch worth possessing are, the power of expressing, by infinitely varied gradations in the length and force of notes, whether in succession or combination, by the closeness or looseness of his legato and by the use of the pedal, the subtle spirit of the music he plays.

Effect of Size of Classes Upon Efficiency.

Relation of size of class to efficiency is the subject of a project under study by the Bureau of Educational Research of Ohio State University. Four Ohio cities—Cleveland, Cincinnati, Akron, and Toledo—are participating in the project as it relates to the elementary grades. Pupils are grouped for a semester in a large class, followed by a semester in a small class, taught in each case by the same teacher, while another teacher has a group of children in a small class during the first semester and in a large class the second semester. As determined by testing, the classes have the same average and variability of intelligence. This is but one of the projects of the elaborate program which the bureau has under way.

Our Catholic schools uphold in every quarter of the United States the traditions of American political and social life. The original American type and concept of popular government are today seriously challenged by many hostile agents, and the concern of our Government is amply justified by the facts of communistic and anarchistic propaganda. Our Catholic teachers and school texts do not need watching lest they be found to corrupt the upcoming youth of our cities and towns. Every Catholic school is an ally of the American Government as handed down by the fathers, and a source of sane American patriotism for it bases the love of our country, on divine commands and on the teachings of the American Catholic Church from Archbishop Carroll to Cardinal Gibbons.

Teaching Pupils How to Study

By Brother Bernardine, F.S.C.

EVERY teacher who is acquainted with the principles of pedagogy relating to the presentation of new topics in a given lesson, knows, how important it is to train the pupils to the practice of careful, methodical study. Sound pedagogical theory, and the common experience of teachers familiar with the various subjects taught in the elementary grades and in the high schools and colleges, combine to approve as being logically right and proper the giving of explicit directions and instructions to all classes of pupils and students concerning the ways and means of learning the subject matter in hand.

That even the youngest pupils can be formed to right study habits must be admitted, unless it be proved that they can not study at all. However, the general practice of giving pupils something to study by way of preparation for a class lesson, removes all doubt as to the teacher's personal belief regarding the ability of the pupil to help himself to some extent, at least, in the study work assigned him. While we may take for granted, then, that most pupils can and do make some progress in knowledge through their own unaided study efforts, that fact should not be allowed to minimize the outstanding needs of practically all learners who enter untried fields of investigation. These obvious needs should serve to increase rather than to abate the efforts of the teacher towards helping the pupil to study with ever-increasing ardor and self-conscious efficiency.

Just what measure of help most efficacious and in what particulars and special circumstances it should be withheld or afforded, what are the special instances in which the pupil might be thrown on his own resources altogether, are matters which call for the exercise of the teacher's foresight, discretion, and good judgment. Some teachers, however, do not seem to take seriously enough the work of teaching their pupils how to study. They are generally found in that class of pedagogic reactionaries who pride themselves on their loyalty to the long discredited maxim of the fossil schoolmaster—"Never help the learner young or old in anything he can do by his own unaided effort." Clearly such would-be teachers measure the pupil's learning abilities by the thumb rule of their own narrow conception of the pupil's difficulties, not by the actual mental unfitness of the learner to overcome such difficulties without the aid of the teacher.

The difference in the point of view between the teacher who knows how to attack new problems in mathematics, or science, or language study, and the pupil who is quite unable to master the study lesson assigned him may be accepted as a satisfactory explanation of the policy adopted by the class of teachers just referred to. However that may be, no time-honored precedent or pedagogic maxim however venerable can justify any teaching procedure or practice that leaves out of the reckoning the actual inability of young and inexperienced pupils to do any effective study except when guided thereto and aided in the task by and through a defi-

nite and faithfully applied method of studying any given lesson. To think that all pupils can successfully study a given subject following the perfunctory announcement of the same by the teacher, is about as logically defensible as it would be to expect that an inexperienced landsman who would brave the terrors of the deep in a frail, leaky, ill-built craft should be able to ride out any storm that might arise, and eventually arrive safe and sound at his destined port.

Not to speak of the injustice of setting for pupils a task for which they are not prepared, the utter stupidity of such a procedure must be apparent to anyone who is capable of comparing his own experience in similar cases with that of the juvenile learner. Why any teacher of ordinary good sense should countenance the practice of assigning new and difficult mental tasks to young pupils, or to advanced students, for that matter, without giving them the necessary preliminary instruction as to the ways and means of studying the subject, can be explained by one or other of the following facts: either the teacher is ignorant of the real character of the work laid out for the pupils, or is so obsessed with the erroneous idea that all of them can study equally hard and learn with the same facility that he or she loses sight of the very important fact that only the exceptional student may cope successfully with unfamiliar matters of study.

The penalties which inevitably follow such a course are known to all observant teachers. Failure in the daily recitation, a noticeable decline in the pupils' power of comprehension, absurd answering, inconsequent reasoning and blundering written as well as oral statements, are but a few of the many evil consequences of this gross neglect of the teacher's obvious duty in this matter.

In face of the distressing situation thus brought about, it is but an aggravation of the evil to apply as a remedy for it that nostrum of the quack pedagogue—"Study hard and you will learn." This and the like prescriptions of the pedagogic charlatan are made to do duty for the wise guidance and sympathy which every competent teacher gladly extends to the learner. Were those would-be teachers not so mentally obtuse as they prove themselves to be, they might read in the listless attitudes of their pupils when recitation time comes, the silent, yet meaningful protest of minds and hearts fully conscious of the injustice and the wrongs they have to endure. Their lack-lustre eyes and troubled looks tell the real nature of the feelings that prompt them to hurl back indignantly. "STUDY your lesson—why, we luckless ones have never learned what you mean by that imperative command. Please teach us how to study, and then insist on our fulfilling your commands. Give us the light to see and the liberty to do our appointed tasks; then, and only then, can you hold us responsible for our failures." The ill-success which often follows the teaching efforts of many an earnest, hard working teacher may often be traced to some initial failure in this matter of ensuring the pupil's proper mental be-

havior under a given scholastic assignment. The proper mental "behavior" here in view may be fairly well expressed in the more homely formula. Get the pupil or the student to feel that he can master the lesson, solve the problem, or work out the lesson topic in acceptable oral or written form.

The advantage which such a feeling gives the learner, must be apparent to any reflecting mind. When the student knows that he need but follow the lines of approach and attack laid down for him by his teacher, that he can make his way through the mazes of a foreign idiom, solve the seemingly difficult problem in Algebra or Geometry, or catch the essential points of the theme he is asked to develop, he will be sure to address himself to his work with renewed ardor and interest, and thus make steady progress on the right road to genuine mental power. Often, however, he fails to do any of these things, at least in a degree satisfactory to either himself or his teacher, not because he is mentally incompetent or otherwise positively unable to make further progress in the subject he is supposedly studying, but simply and solely because he does not know how to marshal and apply his mental powers to the intellectual task which has been set for him.

He fails to make progress in his work not because he is adverse to taking pains or is wilfully deaf to the reiterated injunction, "You must study harder," but rather because he finds no assurance in such inept advice that he can accomplish his task, no encouragement to spur on his lagging faculties to win the high prize which awaits every persevering student.

No thoughtful teacher, it may be presumed, will permit any such abuse to work its mischievous effects on the young aspirants to knowledge. Accordingly, study methods command a generous measure of attention on the part of every progressive teacher. Any adequate scheme of teaching pupils how to study, should evidently be framed with an eye to the special mental status, the stage of scholastic progress, and the ascertained capacity of the pupils under instruction. In particular, the teacher should indicate plainly to the pupils just what are the essential facts, principles, or propositions he would have them center their attention upon, and then state in detail how they should begin, pursue, and finish the assigned work.

For instance, let it be assumed that there is question of a study assignment in Physics, the measurement of work, or the "velocity factor" in the law of falling bodies. Here plainly it is of the utmost importance for the student to know to what special aspect of the "measurement" of work he should limit his study.

Suppose, for example, the formula is to be worked out in terms of "gravity units" instead of "absolute units," the pupil should be informed as to the distinction he should make between the "foot poundal" and the "foot-pound," between the "erg" and the "kilogrammeter"; also, the difference in the units of distance used in each case. With these data before him he can be readily brought to understand that "Force" and "Distance" are the components of the work done. Then he may be asked to find for himself the general formula for work and the special

formula for the same in terms of the different units he has learned how to apply. The procedure here outlined, will give the pupil insight into the meaning of the factors in "Work," and thus prepare him for the systematic study of the method of estimating the amount of work done under certain given conditions.

In presenting the subject, "velocity of falling bodies," the primary essential is to give the pupils clear and exact notions as to the meaning of the terms "velocity" and acceleration, gravity and distance, as these terms are used in the discussion of the phenomena. The graphical or the mechanical illustration of velocity per second would then be in order; then, comparing the distances passed over in two or three successive seconds, a few questions leading up to the factors of time and gravity as operating in the successive distances will suggest the formula for gravity velocity in terms of gravity and time. This, it will be seen, is a quite different procedure than from that of formally stating the expression for velocity and forthwith requiring the pupils to memorize and explain the formula thus presented.

In showing the pupil how velocity is essentially the product of gravity and time, and how he can verify by himself the fact he has learned, he has received a valuable lesson in scientific induction, a lesson which will prepare him to attack successfully any class of science problems that exemplify principles or laws which may be stated in the form of an equation.

The necessarily brief treatment of how to study problems here given may not impress the reader with the force of the arguments which might be adduced to prove that the backward status of many of our upper grade and high-school students is owing to their lack of training in the art of studying. Thoughtful teachers, however, will not be disposed to lay all the blame on the pupil's mental deficiency, so long as the teacher refuses to guide the learner along the road to knowledge. Neither will be too precipitate in attributing to the learner "lack of knowledge," but they will learn "what" and how to apply the first factors in instruction; "what" the thing is and "how" it works. The work of education is no longer entrusted to novices, but to experts, who know some of the shortcomings in the methods by which they themselves were instructed. And the sooner the better it will be for the masters of schools, their patrons and their protectors, to act upon that principle in practice, thus assuring real progress in a matter which concerns us all.

—Other things being equal, a person beginning the spiritual life with a taste of reading has a much greater chance both of advancing and of persevering than one who is destitute of such a taste. As the power of thinking is the highest test of a system of education, so the second test by which it should be tried is its successful creation of a taste for reading.—Father Faber.

Take the crucifix in your hand and ask yourselves whether this is the religion of the soft, easy, worldly, luxurious days in which we live; whether the crucifix does not teach you a lesson of mortification, of self-denial, of crucifixion of the flesh.—Cardinal Manning.

Self Expression

By Rev. J. M. Wolfe

MANY terms used in modern pedagogy arouse misgivings in the minds of the wary. Not the least frequent of these is that of "Self Expression", which more and more spreads itself over the pages of modern educational literature. To many it savors of Rousseauism and a return to the "Culture Epoch Theory", while to others less suspicious it at least shows a tendency to "The Individualistic Point of View" in education. The refusal to accept its disciplines has not, however, lessened its appearance nor curtailed its encroachment on all the procedures of class room methods. This would be plainly evident to anyone who would make a survey of only a limited circle, which could be legitimately accepted as indicative of the tendencies prevalent in the entire field of education.

It would seem more in keeping with wisdom to discuss the extremes of its psychology and candidly to reject them, than to eschew the very presence of its name, yet to follow many of its tenets in the conduct of educational processes.

Historically the psychology of "Self Expression" was the exposition of a theory designed and designated not only to show resentment to but also to overthrow a more dominant form which resolved itself into expression in accord with the set dispositions and canons imposed by others. It manifested its radicalism in the pet practices of those who proposed a program which allowed the child of school age to react to the behests of instincts from within and the conflicts with natural environments from without. This was naturalism with all its extravagance and brought with it in after years a social condition in the circle in which those thus trained moved which nearly collapsed French civilization. The social fabric of the time was not woven out of purely natural developments of previous ages, and it would have had to change quite completely to meet the philosophy and conduct of those educated in schools in which the above methods prevailed. To parents and teachers this philosophy issued its mandates; "Keep out of the child's way and let nature take its course."

The other extreme, however, has always shown itself in an ultra-formalism—a rigid adherence to uniform disciplines,—a leveling down and a lifting up to an invariable standard—the doleing out of text book information and the mere hearing of lessons without teaching them with an aftermath of very precise memory examinations intended to test rather the unwilling advances of the young than the efficiency of the particular teacher's art. The one with its excessive and exotic licenses led to the rebelliousness which made of the young anarchists of the home, the school and society, while the other with its esoteric sameness and inhuman disregard of the individual wasted itself in a conventional welter of lulling to sleep or to a state of mental lethargy which very soon satisfied the young with the least amount of the educational program that parents and school authorities would allow.

There are, however, forces in the young that determine the direction of their growth, and there are

on the other hand standards of conducts—spiritual and corporal, supernatural and natural for the various stages of that growth, and these must act as controls if dire results are to be avoided in the society in which the young are to live. Neither of these extremes is necessarily associated with a sane theory of Self Expression nor need their evil beset the educational program which gives place for it in its philosophy. The latent tendencies of the individual subject may be and should be contemplated, while at the same time standards of acquisition may not be disregarded in the best types of educational procedure.

Self expression enters into the concept of habit building, and knowledge is largely useless unless and until it effects the habits of the subject who learns. When not closely related to the development of habits mere learning addles the mind into forgetfulness with the resultant economy of waste. Instruction and the relevant mental activity which it stirs releases nervous energy for which an outlet must be provided in directed activities which become automatic in habit, or allow the individual sooner or later to find casually and under the direction of instinct and passion an outlet which is not conservative, or at least of little educational value. The best results of a school procedure which does not provide issue in life habits for its various forms of instruction is to allow the young to grow thoughtless in after years in the memory of their academic triumphs.

It is especially true of the young that they value what they use and their entire life's history is colored by the value they attach to things which enter into their environment. This is apparant in the first elements which the school features for self expression, namely the various forms of dramatization. They invariably have also a high appreciation of the stories that they have dramatized, or the forms in nature that they have moulded with their clay. The basic principle that no impression has been completed until it has been activated by some degree of expression is verified by many and diverse checks made upon the conduct of the young.

Whatever impression the zealous teacher makes on the minds of the young she cannot absolutely control the resultant expression of it. The various types of previously acquired habits are determining factors in the phases which they give to expression. Thus the expression which the child gives of the truth taught, except it be merely verbal and from rote memory, must be in one degree or another a conditioned self expression. No normal expression can be given which does not bring with it a melding of self expression. So an impression if it is to result in any expression at all must take on a form of self expression. Nor will this necessarily surrender the standards of right conduct and spiritual modes of behavior to the hazards of pure naturalism. It may require an amount of foresight, careful preparing and alertness on the part of the teacher in the right presentment of a truth so that corresponding activities may result, but withal it is far more economic,

beneficial and pleasurable to use mental energy on such foresight and planning than to exhaust physical energy on vaguely profitable mental drills.

The poor economy shown in the neglect of self expression is apparent on all sides in the displayed life adjustments of those whose school career was somehow or other maneuvered without it. As a matter of fact life growth demands self expression and its moral successes depend in varying degrees upon it. The mind will not allow itself to be housed in a shelter built by human hands. Where the school procedure has not contemplated self expression the young graduate must in after years effect a total rearrangement. In fact there will forever remain with him the semblances of a duple personality—the one trained in the schools and the other which shows forth in the conduct of life's work. The former is the hidden one and the latter the overt.

In his contact with life and its duties the child disposes himself in keeping with his surroundings, in accordance with the demands of his surroundings and his ability to control them or to adapt himself to them. The general character of his conduct will be a resultant of his previous habits and the developing new ones which will be moulded after the manner of the old. He will meet the demands of life situations not so much with the norms and regulations which may have been stocked up in memory as from the ready movements which previous training has written into his peculiar ways of adaptation.

The various modes in which duty is performed and the characteristic type of conduct contain their proportion of motor activity which is not easily initiated along proper lines unless some previous development has been given to it. A mere conviction that a certain mode of conduct is in keeping with the highest values in the standard of righteousness will not of itself result in that line of activity which effects that conduct. The mental disposition itself must have been made a more or less easy initiator of the motory activity which is required for the effecting of the act or deed conformable to right conduct.

So a school program which allows room for self expression to the end that it may prepare the young to meet the needs of life, not so much with an abundance of purely formal knowledge as with manifold and well rounded out habits, becomes more and more a continuation of the program used in the well regulated home, and a preparation for the program which the calls of life will soon map out. Such a program will lessen the amount of formal content which was in another age intended to meet all the theoretically possible problems which life would project, and restrain itself to an advisable amount of habit building by which the young will be prepared to meet the ordinary adjustments of life well.

The devices that will be made to function in such a program will not be the haphazard and whimsical choices by which the young will be allowed to weave straw figures out of their own fantasies imagery, but will be select modes of procedure which the teacher will choose and use to secure right activities in the daily conduct of those under her charge. There will be an abundance of activity but very reasonably directed and wisely controlled

by the teacher. Such a procedure will not admit, however, of the monoptic arrangement which checks the efficiency of the work done by verbal enunciations merely on the part of the children. The vision of the teacher is to be besetingly lit up with the prospect of preparing the young to do the things that are being taught.

The selection of materials is thus directed in the discriminating teacher's mind by her survey of the capacities and abilities of the young to use in the present or very near future the instruction and knowledge which the teacher is to provide through them. There is always, to be sure, an amount of background of more or less formal learning to be accentuated at first or intelligent self activity could not be effected. To arrange a procedure which would result in the hygienic care of the teeth quite reasonably raises the prevision of what knowledge of the teeth should first be given, but on the other hand no amount of knowledge of their texture and use will necessarily result in the habitual care of the teeth. Even in the very young the learning process may bring the conviction that the teeth should be cared for, but the actual care of them is a problem of self expressing that conviction in activities which beget a life habit. What after all is the knowledge worth if the habit does not result?

The issue of self expression is a more serious one when the question of moral, religious and spiritual conduct are involved in the elements of school work. Wasteful methods in these disciplines are all too likely to result in the tragedies of frustrated hopes which the laborious and consecrated teacher, and just as truly the young she teaches, did not envision in their school career. Here the absence of self expression in the methods of the school shows its most direful results.

A careful survey of the situation would perhaps reveal two opposite tendencies as the cause. On one extreme there would perhaps be found an extravagant use of rationalization about the truths of religion without any or a due regard for some expression of these truths made personal to the individual in the building of normal and sane life habits. On the other would most likely be found an abundance of mechanical habit building without the predisposing of the subject's minds as to what they are really to accomplish through these habits.

Neither is in keeping with the nature of the creature that is to be lastingly and beneficially effected and transformed; for it is unreasonable to be too reasoning with a creature that moulds conduct out of a complexity of physical as well as mental habits, and it is equally unreasonable so to formalize the outward conduct, through mechanically built habits of a creature that is given with the light of reason.

More advantage to the laws of self expression would undoubtedly temper the whole situation and result in lasting life attitudes and behavior more conformed to the hopes and ambitions of the christian teacher. In adapting the program to these laws some basic principles should be carefully evaluated and pondered over, so that they may continuously assert themselves, when the plans for the process are being charted. The most important of these is the law of imagery as a preparation for thought and for the initiating of adaptable motor activities.

Much thought may not be employed in the doing of things that have long been the result of habit, and have become a second nature, but in new adjustments for conduct purposes other alignments of previous habits will postulate an amount of thought. These new situations come frequently in school days, but more frequently in the days that immediately follow these. If a thoughtful disposition is required for advantageous new adjustments the imagery of the mind must be fertile and fruitful. This would be true even though the controversy that is now prevalent as to whether there can be thought without imagery, should be settled in the affirmative, because the findings would show that it is rarely a fact. In fact the new planning before the modes of behavior are determined must first be set up in associative imagery. Thus we have the sequences,—imagery for thought, and imagery from thought for conduct. It is true that mere mechanical adjustments may be arranged by instinctive activities, without thought, but these will be just as freakish as the instincts themselves.

In the elemental prominence which imagery thus has the teacher will detect the demands made for concreteness and pictures in mapping out the instructions to be given. There is also the relativity between the imaginary which precedes thought and that which proceeds from the thoughtful mind preparing for an activity. There is here a relation of possibilities and similitudes which must not be overlooked. The plan to be devised for conduct adjustments grows more or less out of the imagery which has begotten the thoughts out of which the conduct is devised. It is therefore plain that the thought provoking imagery should easily fashion itself into the imagery for conduct planning. The experienced teacher has often observed the effects upon the young mind for which an abstract principle has been analyzed and exemplified. A test upon the young mind as to its comprehension of the principle through an application made to a concrete case generally reveals the phenomenon that the understanding of the principle is shown in the very example which was given as an illustration. The concrete imagery made its impression and became the norm by which a real problem was to be solved.

Conduct is something very real and the imagery out of which it emanates must be such that it is fairly convertible into actual conduct. This implies that the imagery out of which thought proceeded should be such also that it may easily be converted into the realities of conduct.

In the presentation of religious truth then through methods which employ imagery and concreteness it is more productive of real results to keep the pattern of the conduct, which is to be the outcome, in mind when the imagery which is to contribute to the background for thought is devised and presented orally or visually.

It will hardly bring practical results if the teacher delineates too carefully the purely miraculous in the life of a saint whose example is to be used as the background and incentive for conduct building, as such imagery is hardly convertible into conduct by the ordinary child. These beautiful manifestations of Divine grace are not, however, to be neglected, as they build for inspiration in the youthful heart. In the summing up picture, therefore, which is ver-

bal, and is related to the end that thought and imagery for conduct purposes may result, the teacher describes the more ordinary or first steps in the ways of grace so that correlations may be made for their own personal conduct in the lives of the young.

It will always be found that the intensity of the thought provoked by imagery is conditioned by the appeals that the manner of presentation makes to the instincts, emotions, and previously acquired habits of the child. Experience will also show that in the plan to build up certain phases of conduct through the adaptations of habits an amount of activity should always correlate itself with a larger amount of instruction which prepares for the habit. Fatigue will lessen the reactivity of the young if all the instruction is given at one time and the habit building activities at another.

This also associates itself with the thought that the chapters of the ordinary books may not be followed in their regular sequences if the teacher plans to assemble the material at her disposal for habit building, because the sequences in most of the books are not the same as those which the mind observes in correlating its activities in the ways of conduct habits. Much might be written on this phase of our topic, but since the Einstein Theory of time-space relativity has gained vogue one may say that space as well as time flies.

HUMOR OF THE SCHOOL ROOM

Could Tune In

Teacher—"You'll have to stay in after school and work on your geography lesson. You didn't locate a single one of the cities."

Willie—"I can't locate them, but I know how to tune in on the whole blame lot."

Dense vs. Stupidity.

A teacher asked her class to write an essay on London. She was surprised to read the following in one attempt:

"The people of London are noted for their stupidity."

The young author was asked how he got that idea.

"Please, miss," was the reply, "it says in the text-books that the population of London is very dense."

A Grammatical Conjunction.

Teacher: "Thomas, will you tell me what a conjunction is, and compose a sentence containing one?"

Thomas (after reflection): "A conjunction is a word connecting anything, such as 'the 'orse is 'itched to the fence by his 'alter.' 'Alter is a conjunction, because it connects the 'orse and the fence.'"

In the Language Class.

The teacher was explaining the meaning of some new words to her class of youngsters.

"An anecdote," said she, "is a short, funny tale."

This having been repeated in chorus by the children, the teacher continued:

"And now I want you to write a sentence containing the word 'anecdote.'"

This was one of the sentences presented for her consideration:

"A rabbit has four legs and one anecdote."

A Graduated Specimen.

"When a young sophomore turned up recently at home with his belongings his father said:

"What are you doing here? A holiday?"

"Yes, a holiday," said the boy.

"A long one?"

"A very long one. The fact is, dad, I'm not going back to college any more."

"Don't say that, boy!" cried the father. "Don't say that! That institution has turned out some of the finest men our country boasts."

"Yes, I know—it's turned me out," said the young man."

The Amateur Dramatic Club

By Brother Gabriel, F.S.C., B.A., M.Sc.

B. THE PUBLIC PERFORMANCE

(Second Article of the Series)

THE public performance is the culmination of the year's work. Its success will depend largely upon the energy and thoroughness with which the preparation has been undertaken. The intelligent interpretation of the text, though incomplete in itself, is by far the more important part. All things else are secondary. Shakespeare's plays drew admiring thousands to the "Wooden O", as the Globe Theatre in London was often called, at a time when the actors did their work, sans stage, sans scenery, sans all those accessories which we have today. Yet, it is difficult to overestimate the importance of an appropriate setting. Anything which helps to create the impression of reality is an advantage. Hence the management should endeavor to have the players perform in an atmosphere so natural as to delude the audience and make them feel that time has but "turned back in its flight" to give them a glimpse of a scene long since, a scene in which mortals like themselves enacted their little comedies or tragedies upon the stage of life. But we are commencing to idealize. Let us stop and calmly consider the machinery by which we hope to attain the ideal.

1. The Management.

Four men concur to make up what is generally termed the management,—the Director, the Stage Manager, the Business Manager, and the Property Man. The executive staff on the professional program will indicate additional offices, but for the amateur staff the above mentioned will suffice. In fact, concentration of the management is advisable in amateur dramatics. Each of these men has specific duties to perform. However, it is the Director who must take the "lion's share". On him rests all the responsibility; it is he, after all, who is taking the chance. While his business is to supervise everything, his chief work is the rehearsing of the play. He must also revise the text where necessary, design the costumes, prescribe the make-up, specify the scenery, detail the property plot, indicate the nature of the incidental music and draw up the cue sheets.

The Stage Manager's work particularly pertains to the night of the performance. Yet, he must attend the rehearsals and be familiar with every detail of the production. He is responsible for the discipline of all those "back stage," for the raising and lowering of the curtain, for the entrance of the actors, for the arrangement of the stage settings and for the production of music, noises and all imitative effects incidental to the action of the drama.

The Business Manager is just what his name indicates. He makes the agreement with the manager of the theatre, the costumer, the stage carpenter and the orchestra leader; looks after the sale of tickets; designs the program and advertising, and furnishes the club with a statement of accounts when the performance is over.

The Property man should be somewhat of an antiquary and a jack-of-all-trades. His duty is to procure all the properties used in the play. It is an im-

portant charge and requires a keen sense of organization.

We might add another official, the Prompter. It is a mistake to think that anyone at all can fill this position. He should attend the rehearsals and be quite familiar with the text. During the performance he should be seated in the wings in a place known to each actor. Of course, the players should be so certain of their lines that his services are never required but he is there just the same to "make assurance double sure." Should it happen that one of the actors accidentally forgets his lines it should be covered up by the others if possible. A clever actor will extemporize until he has made the connection again or gain access to the prompter in such a manner that it is not perceived by the audience. Yet, in the case of a complete "stall" it is better to say the cue loudly enough to be distinctly heard.

2. Stage Business

Under this heading, which for a better term I have styled "Stage Business", will be included a few random hints intended to give greater smoothness to the performance.

During the whole time that an actor is on the stage he must show by his actions that he is an integral part of every movement and not merely waiting for that fixed moment at which he will brilliantly read his lines and then crawl back into his shell or stand "like his grandsire cut in alabaster."

When one of the actors is speaking the others should keep their eyes on him and show by their varied expression that they are greatly interested in what he says; in other words, give the impression that what is going on is not being "acted" but real.

The actors should not fidget with their hands or play with their costumes, but let the hands hang relaxed by the sides, that is to say, when not employed in making a gesture.

Whether seated or standing, the position should be varied from time to time. This particularly concerns those who have a small speaking part. Guards, soldiers and the like should learn to stand rigidly at attention.

If one is required to kneel it is best to kneel on one knee, that nearest the audience. Likewise for turning; always turn toward the audience.

With regard to accidents there is no need for worry. It should be a consolation to amateurs to know that the greatest actors have them likewise. They are bound to occur. The proper thing is to go on as if nothing happened. If a chair falls let it lie until the opportunity to put it right presents itself.

3. Properties.

The property plot contains all the articles such as chairs, tables, pictures, rugs, etc., which are used by the actors during the performance. It is well to have a list for each scene, although this may mean a great deal of repetition.

Procuring the properties is only part of the work, but it is the one which presents the greatest difficulty. The property man must never forget that in his work it is only appearances that count. Everything is viewed from the standpoint of the audience. Hence if he can give the touch of reality to a paper

shell it will serve the purpose as well as the real thing. However, the furniture, rugs, etc., must never give the impression of cheapness, unless, of course, in those odd cases where such would be quite in order. While the stage is to be gorgeous it should never be loaded with superfluities. There is beauty in harmony, truth and symmetry and these qualities should always prevail. For classical plays, the furnishings should be true to the period. Upholstering should be avoided; carved decoration is more suitable.

Nearly everything that is required in stage furniture can be obtained at Antique Shops or from the local theatres. Small properties will have to be bought or made up. Caskets can be made from cigar boxes; lockets and medallions, out of lead or brass; first cut into shape and then plated, polished or painted as the case may be; chains can be purchased cheaply at the hardware store and then plated; lanterns can be made in light framework, with mica windows, and afterwards painted to give a beaten-brass effect. Letters, in classical plays, should be in the form of a scroll wound on a cylindrical stick, the ends of which project beyond the edges of the paper. The letters may be tied in red, green or purple ribbons. Properties such as swords, crowns and the like should be obtained from the costumer. As the various details of the property plot are procured they should be checked off and carefully labelled.

A keen sense of organization is required for the successful handling of properties on the stage. The large properties such as furniture should be placed in the wings in a definite order. That is to say, the material for each scene should be placed together and in such a manner that the pieces can be handled with the least inconvenience. For example, in a court scene where a throne is to be used, the order would be as follows: boxes for throne (it is better to have it in sections), rug to cover boxes, throne chairs, other rugs, tables, chairs, etc. The smaller properties like quills, ink-stands, books, etc., may be in place on the tables. Otherwise, they should be located on a large table in one of the dressing rooms, in groups corresponding to the scenes. There is nothing so confusing as the searching for properties just before the curtain goes up. It is advisable to let the stage manager direct the setting of the large properties and to have the property man concentrate his attention on the smaller ones. If the property man has no articles to hand to the actors during the progress of a scene he should employ himself at putting things in order for the next scene. Noise can never be tolerated during the setting of stage properties; likewise, silence should be observed and orders communicated by means of signs. The work should be done as quickly as possible and this will be accomplished more readily by organization than by frenzied speed. It is always well to have the actors look over the setting before the curtain is raised.

While the stage is being dismantled the property man should collect the small properties and arrange them in place for the next performance. Actors are prone to be careless about properties and unless these articles are picked up at once they may easily be lost. Borrowed properties should be returned promptly and in good condition. Those which have

been bought or made should be carefully stored away for future use.

4. Scenery.

With regard to scenery there is only one thing to do, employ a stage carpenter. Let him make or locate the scenery and hire his own stage crew to operate it. If the local theatre cannot supply your needs there are Supply Houses in every large city that will be glad to ship the necessary scenery and send men to work it for you on the nights of the performance. The rental is not exorbitant. Let the stage carpenter exactly what you want and give him plenty of time. It is wise to furnish him with a plan for each "set" indicating the openings, and a sketch to show, in general, the effect desired.

There is a possible alternative, namely to make your own scenery. However, for amateurs, such a course is not practicable. First of all, they have not the facilities nor the experience. Secondly, not being able to store it properly, it goes to ruin and, besides, the chances are that it would not be suitable for the next performance. Finally, it is too expensive.

It is even less feasible for amateurs to change the scenery. Here, willingness counts for little; it is experience which tells. A couple of professional stage hands will do more work in the same time than a dozen of inexperienced men. In this matter amateurs seem to be in a continual muddle. As a result much time is consumed during the change of scenery and the continuity of the dramatic action is lost.

The interval from scene to scene should be as short as possible, never more than eight minutes. The order of the scenes can often be re-arranged so as to reduce the number of changes and this is always desirable. The play should start punctually at the time indicated on the ticket—eight o'clock is advisable for classical plays—and be finished by eleven.

(To be Continued in February Issue)

The National Week of Song—Feb. 22-28.

The National Week of Song which had its origin during the World War, has come to be looked forward to in the schools as one of the most enjoyable and profitable occasions of the term.

The week set aside for this annual song festival is that containing Washington's birthday—Feb. 22-28. The purpose of the National Week of Song is to acquaint the people of our country with songs of the better sort; songs that are elevating, the best of our national and patriotic songs, our home and folk songs, and the best of the world's sentimental, inspirational and classical songs.

The teacher is primarily responsible for making this occasion a success, but her enthusiasm must be transmitted to others. Parent-Teacher Associations, clubs and civic organizations may readily render valuable and timely aid in the preparation of special programs. The event affords great possibilities for unification of community life, for stimulation of patriotic feeling and for introduction of that humorizing influence which music embodies.

The names of saints are very prominent upon the map of the United States. Thriving cities, towering peaks, broad, rich counties and cool green lakes bear the designations of the heroes and heroines of the early Church. This is due largely to the fact that the first explorers of America were in the main Catholics; and these devout and hardy pioneers were wont to name the object of their discoveries for the patron saints, or for the saint upon whose day the discovery was made.

THE MEASLES PARTY.

By Mary Teresa Canney.

CHARACTERS:

Sally	Snow White & Red Rose
Fairy Godmother	Wynken, Blyken, and Nod
Cinderella	Hansel & Gretel
The Two Stepsisters	Miss Muffet
Red Riding Hood	Bo Peep
Goody Two Shoes	Mistress Mary
Jack and the Bean Stalk	Alice in Wonderland
	and others.

(Sally is a little girl who is recovering from an attack of measles and is shut up in a room alone.)

SALLY (Enters, a bored look on her face).

Dearie, dearie me! Was there ever a little girl lonely as I am. I'm just bored to death. Here I am shut up in this room all alone and not a single soul to play with me, just because I have the measles. That is, I did have them, but I'm getting well now. The Doctor says I'm con—va—les—cent, whatever that may mean. Whatever it is, it's worse than the measles; because when I had them, I was sick enough to be in bed and did not want to play, but now I feel quite well, but nobody dares to come near me, except mother, for fear of catching the measles. Folks need not be afraid, I would not give them even to a cat, and I just hate cats. (Pouts, chin in hand for a moment). So that is the reason I'm shut up in this room—just like a murderer (gets up) or a savage animal for fear I'll kill some one. (Walks up and down excitedly). It is terrible! And I must stay here for one whole week, the horrid Doctor says. (Stops thoughtfully) I think he's keeping me here just for spite anyway, because I bit his finger one day when he tried to see my tongue. I don't like him, he always gives me such nasty medicine (shivers) Ugh (makes face) (sighs).

Dear me! One whole week (Jumps up and runs around rapidly) I'll go crazy I know, and do something dreadful before they let me out of this prison.

(She sits at table and takes up story book, opens it pages). The only consolations I have are my story books. What would I do without them? I love them so. (Caresses them) I love all the little girls and boys and the fairies I read about in them. I love even the wicked little dwarfs and pixies who go about tormenting everybody. I wish they were all alive and could come and play with me now, for I don't believe they'd be afraid of catching the measles. (Turns over leaves absently). Here is that nice story of Cinderella. (Becomes interested).

Reads:

Once upon a time there lived a little girl, who had a beautiful fairy godmother. (Sally yawns sleepily) I wish I had a Fairy Godmother! (Yawns again) Dear me, I do believe I'm getting sleepy, I think I'll take a nap. (Nods two or three times, nestles down with her book open on table and falls asleep as Fairy Godmother appears.) (Godmother touches her with wand, then lightly runs to other side of room).

FAIRY GODMOTHER:

Wake up little maiden! Awaken, I pray!

And greet the fair company coming this way.

They flock from the highways of Story Book Town

Where the sun always shines, and the rain n'er comes down.

SALLY (Rubs eyes, stares around, sees Fairy; startled):

Why, who is this, am I awake or am I dreaming—who are you and how did you get here? (A little fearful).

FAIRY GODMOTHER:

Who am I, Miss Sally? How did I get here?

I'm the Fairy God-mother out of that book, my dear.

SALLY (In surprise):

The Fairy Godmother, Cinderella's, do you mean?

FAIRY GODMOTHER:

I am the same, my child,

But how surprised you seem!

SALLY:

Of course I am surprised. And do you always talk in poetry?

FAIRY GODMOTHER:

Yes, for that is the language, my dear,

That in Story Book Town you always may hear.

SALLY (Shaking her head, uncertainly):

Goodness! It makes me quite dizzy to listen to you, but I suppose I will get used to it after a while, but it would never do for me to go to Story Book Town, for

I never, never, could speak poetry, no matter how long I tried. I couldn't even make cat rhyme with hat—no, not if I tried a hundred years.

FAIRY GODMOTHER:

We'll you need not worry about that, my child, Just remain in this room, content and mild; And the Story Book people will come, one and all To make you the pleasantest sort of a call.

SALLY (Warningly):

But, Fairy Godmother, you mustn't let them come here, for I have the measles, and they will catch it.

FAIRY GODMOTHER:

Story Book people never catch measles, you know; But I heard you long for company a little while ago. You wept, seemed very lonely, and so I pitied you, And I've come here just to show you that Story Books are true.

And I've summoned them to play with you, the girls and boys you love,

Bo Peep, Red Riding Hood, my Cinderella, gentle as a dove;

And all the little story Folk, those friends of solitude, They'll come and pass an hour with you, if you'll say they won't intrude.

SALLY (Delighted):

Intrude? Oh no, kind Fairy Godmother. I am just dying to have someone come here to play with me. I've been so lonely, they cannot come too soon to please me.

FAIRY GODMOTHER:

I'll go and hasten them along, they loiter by the way, In meadows fair of Story Land, these children love to stray.

(Exit Fairy Godmother).

SALLY (Runs around, claps hands in joy):

What a nice, kind Fairy she is! But I do wish she'd talk plain talk, and not poetry. It sounds so funny and really makes me quite dizzy. (She paces up and down muttering rhythmically "De-de-de-de-de-de-de-da", nodding and keeping time with hand. While she is muttering this, Cinderella comes running in, looking back in terror, with only one slipper on; she seeks for some spot in which to hide, and she almost runs Sally down.)

SALLY (In great surprise):

Dear me, who is this, she seems in great haste. Who are you little maiden? What makes you run so fast?

CINDERELLA (Panting and shrinking):

I am poor Cinderella, rags, tatters, and all, I am running away from the Prince's Ball, But woe, woe is me! One glass slipper is gone! Oh, dark is my fortune; sad am I and forlorn. (She drops upon her knees, sobbing).

SALLY (In wonderment):

They all must speak poetry, so I must get used to it, But it makes my head whirl.

CINDERELLA (Between sobs):

My stepmother is cruel; (sob) my stepsisters are vain; (sob)

Their pastimes and pleasure is to cause me pain, (sob)

They would kill me for sure if they knew that 'twas I,

Who last night at the ball, caused Prince Charming to sigh.

(Smiling) He begged me to tell where I lived, what my name,

But I dared not to do so; I know 'twas a shame

To leave so abruptly; but what could I do?

(To Sally) If you were in my place, you'd run away, wouldn't you?

SALLY (Surprised and delighted):

Oh, don't ask me such a hard question as that, Cinderella. I know for one thing that I'd never be as patient as you. I would have told the Prince all about those cruel relations, and get him to chop off their heads.

CINDERELLA (Shaking her head solemnly):

That would never do. Then I must further relate, That my Godmother warned me not to stay late!

(Brightening and smiling)

But 'twas so merry and gay, and the dance made me forget;

If the Prince had not proposed, I'd have been there yet. (Sobs again).

SALLY (Sympathizingly):

Here, poor Cinderella, sit down in this big chair and take

a nap and forget your troubles. You must be rather tired from all that excitement. Forget it for a little while, and rest, Cinderella. Here comes somebody else, red hood. My, but isn't she a cunning little thing!

RED RIDING HOOD (*Enters in fright, looking around and pointing behind her. Rushes up to Sally*):

I thought I saw a wicked wolf behind that great big tree, it seemed as if his two big eyes just glared and glared at me.

SALLY:

Oh, there are no wolves around here; you need not be afraid, Red Riding Hood.

RED RIDING HOOD:

Oh, it is true, then, that I need have no fear?

That I may travel safely now to see grandmother dear?

I've brought her some jellies, some cakes and some wine, But I'll rest here a little, for there's plenty of time.

SALLY (*Coaxingly*):

Yes, stay and play with me a little while. We shall have a good time, for look, here are some others coming.

I wonder who they are! What funny shoes!

(*Enter Wynken, Blynken, and Nod in Dutch costume. The three stand in a row and speak alternately*):

¹ Wynken, ² Blynken, and ³ Nod, you see,

¹ Little Dutch Babies, one, two, ² three, ³ (*Nodding heads while speaking*)

¹ With our caps so white, and our shoes of wood,

² When we are not very bad, why then we are good. (*Hands on hip, hop on one foot then on other*)

¹ We journey each night to the sky so far,

² And fish in the clouds for a tiny star;

³ A moonbeam bright is the fishing rod

¹ Of Wynken, ² Blynken, and ³ little Nod (*Nodding heads*)

¹ Oh, we wink and we blink and we nod away, (*Blinking and nodding*)

³ And we sail home again when dawns the day;

¹ Down a pale moonbeam to the earth we float

² While we rock, rock, rock, in our little boat. (*Hands on one another's shoulders and swaying*)

³ We open our bright eyes when the night has fled

¹ And lo! we are snug and warm in our trundle bed.

² Oh, wondrous indeed are the dreams and odd

³ Of Wynken, Blynken, and little Nod. (*Nod and hop*) (*Sally laughs at them. They clatter to the side as Hansel and Gretel come in, hands and pockets filled with candy and cakes. While they are munching they clatter funnily up and down stage eating greedily.*)

SALLY (*Clapping hands*):

Here are some more Dutch children. I just love to see their funny clothes and shoes! I wonder who these are?

RED RIDING HOOD:

I do believe if my eyes tell true,

Hansel and Gretel you see before you

They must have escaped from the wicked old witch

Who lives in the wood, and is as black as pitch.

GRETSEL (*Munching*):

Yes, here we come loaded inside and out,

With barley, sugar, gingerbread, and tarts so good!

We've completely demolished the gingerbread house

Of the wicked old witch who lives in the wood.

HANSEL (*Holding his sides*):

And I've eaten so much, I am filled to the brim;

I couldn't find room for more, if you tried to push it in. (*Gretel says "Greedy Boy". He makes a face at her and turns to the others*)

I'll share the rest with you, my friends, so help yourselves to eat,

And you'll declare, each one of you, it is a splendid treat.

SALLY (*Looking about frightened and suspicious*):

But Hansel, are you not afraid the witch will come here after you and Gretel, and kill you for eating up her gingerbread house?

HANSEL (*Boastfully*):

Oh, do not fear, my little girl, for soon that wicked witch will die,

She's shut up in the oven hot, to sizzle and to fry.

SALLY (*Shuddering*):

Oh, how dreadful, to be roasted in a hot oven!

GRETSEL:

Oh, do not waste your pity; if I had not pushed her in, We would be roasting there ourselves instead of the old thing.

HANSEL (*Stares open-mouthed and eyed*):

You didn't push her in—I did.

GRETSEL (*Astounded*):

Why Hansel, I did.

HANSEL (*Angrily*):

You didn't.

GRETSEL (*Stamping*):

I did.

(*They quarrel and push each other*).

HANSEL:

Your telling a fib.

GRETSEL:

No, I'm not, but you are.

RED RIDING HOOD:

Don't quarrel, my dear, but just consider this

She's roasting, you are not, so there isn't much amiss.

(*They go to side arm in arm*).

Wynken (*Shiverring*):

It surely is a tragedy, but she well deserves her fate.

But still one can but shudder at this, her present state.

SALLY:

Now see, who comes dancing in so dimpled and so sweet, So trim she is, e'en from her head down to her dainty feet.

(*Dear me, I'm talking poetry, it's catching I guess, like the measles*).

GOODY TWO SHOES (*Dancing in*):

I am little Goody Two Shoes.

My greeting is most hearty.

The Fairy Godmother sent me, Sally,

To attend your measles party.

SALLY:

That's a queer name for a party, but come to think about it, it suits this one, exactly.

GRETSEL:

Oh, Goody, we are g'ad you've come, for indeed full well we know

With a little urging you will teach us all the new dance of heel and toe.

GOODY TWO SHOES:

Why anything that pleases others, I dearly love to do;

So without further urging let us dance the heel and toe.

(*While they are dancing Miss Muffet, Bo Peep, and Mistress Mary run in and interrupt. The Dance breaks up and they group about the new comers.*)

MISS MUFFET (*With tuffet and bowl*):

I am Miss Muffet and I've brought my tuffet,

And I've brought my curds and whey.

BO PEEP (*Showing toy spider to other children, but hiding it from Miss Muffet*):

And I've brought the spider that sat down beside her

And frightened Miss Muffet away.

(*She dangles toy spider before Miss Muffet, who is terrified, shrieks, and runs behind Sally.*)

MISTRESS MARY (*Chidingly, haughtily, and very composedly*):

Really, Miss Muffet, you alarm me, I'm sure,

An excitable person I cannot endure.

(*Airily*) If you do not compose yourself; a little calm acquire,

You will be a wreck, I know, from neu—ras—the—nia.

(*Enter Fairy Godmother, followed by the Prince with Glass Slipper. Cinderella runs to her and kneels to her as if begging for protection, while the Prince swaggers to front. He does not recognize Cinderella.*)

(To be Concluded in February Issue)

THE TEACHING OF RELIGION.

By Rev. Thomas J. Burke, J.C.D.

Indifference Towards Religion.

ONE of the principal obstacles to be met with in the teaching of religion at the present day is the popular and at the same time the pernicious theory which teaches that a man may be indifferent in his choice of a religious creed, provided he live in conformity with his choice and be a good citizen. This theory is variously designated as Latitudinarianism, Liberalism in religion, Religious Indifference, and Dogmatic Toleration.

In recent years so many articles have appeared in the newspapers, magazines, and ephemeral literature generally, anent the merging of various non-Catholic sects, that one naturally asks oneself, "What is behind it all?" "What is the cause of the great change in religious feeling throughout the community?" We accept, of course, the Catholic Church, although this movement does not spare from its deleterious influence the minds of weak Catholics. In times gone by men would gladly suffer to die for the religion they professed, and would condemn every other religious system differing from their own as opposed to the religion established by Christ. At the present time dogmatic toleration is the shibboleth of nearly every denomination outside of the Catholic Church. It is distinctly the fashion, and it is flaunted as an evidence of true, twentieth century enlightenment. Ostensibly this is the result of broadmindedness and brotherly love, but in reality it is the consequence of religious indifference.

This popular theory, whatever be the name by which we call it, holds that God looks with equal favor on all creeds, and that as long as a man leads a good life, consistent with the tenets of his religious profession, the denomination itself is of inconsiderable import. It finds expression in such phrases as "All religions are good," "One religion is as good as another," "All religions lead to God," "We are all working for the same end." In other words, religion is pretty much a matter of taste and selection, and in accordance with their contention, men may lay claim to as large a measure of liberty in selecting their creed as in selecting their wardrobe. Try one religion, and if it is not adaptable, try another. If that does not suit, try a third. And if, after scanning the tenebrous vagueness of the theological horizon, your curiosity retreats abashed from futile efforts to appease its hunger, invent a religion of your own; but at the same time be broadminded enough to concede that other religious systems are good, too.

The vast majority of Indifferentists are an easy going set of people who see no reason why in matters religious they should make an exception to their general mode of action, namely, that of doing what costs them the least expenditure of energy and nets them the most gain. There are others who treat the matter "scientifically." This latter class prefers to be designated by the euphemistic title of Liberals. Somehow the word "Liberal" seems to intimate that they are men of great minds, men whose keen intellectual prowess enables them to discern beyond the maze of doctrinal disputes in which we hopeless plebeians are entangled some cosmic or transcendental unity, which they call the world's true religion. To this class belongs the president emeritus of Harvard University—Doctor Eliot. He denies the Trinity and the Divinity of Christ. According to him "the religion of the future will be bound by no creed or dogma." In that case it will be a sort of jelly-fish religion. It will be hard to find, not easily caught, and difficult to retain. Religion without dogma or creed? You may as well try to build a house without a foundation. Did you ever hear of any art or science without its principles? How, then, can there exist religion, which in the very etymology of the word means a binding together of Creator and creature, the sum of the relations, which, in virtue of the creation, exist between God and man, together with the duties which these relations impose on man, unless it has its underlying principles, its fundamental doctrines, in other words, its dogmas and its creeds?

As for all religions being alike, or one religion being as good as another, no thinking person can possibly accord to such an assertion his unqualified assent. Religion is a reasonable matter, and as such, it is a matter of either truth or falsehood. Rightly do we believe truth

to be one, and that it cannot be anything but one, in harmonious agreement with itself at all times and in all places. One of its distinguishing characteristics is the lack of any chameleon-like quality, which might render it capable of changing its form or complexion to suit the conveniences of men and the exigencies of the times. Since truth is only one and we are bound to seek the truth, it follows that the true religion can be only one and we are bound to seek that one religion. It seems strange that here, at the very origin and fount of religious teaching, so many are guilty of egregious error. Jesus Christ quitted His heavenly home to come down upon earth and walk among men that He might teach them the truths of eternal life and instruct them in the requirements necessary for salvation. In the New Testament there is no more consoling, kindlier, no more beautiful picture of our Saviour than that which represents Him as the teacher and partner of man in all his experiences of toil, of trouble, of sorrow, of defeat, or of success. The people were slow to understand this, because the human heart finds it difficult to realize that God could come down to the streets or into the house or out on the desert "to give knowledge of salvation to His people; to enlighten them that sit in darkness and in the shadow of death." But before He departed from this world He commissioned His apostles and disciples to continue the divine work which He had begun, that they might lead poor humanity by His consoling doctrine, by His lavish promises, by His sublime Presence, from its condition of exhaustion and despair into the way of peace and salvation. Furthermore, He added to the charge a promise of reward and punishment; those who accepted His doctrine, and believed, should be saved, whereas, those who believed not should be condemned.

There are in the United States alone at the present time approximately three hundred religious denominations, professing to impart to their communicants the pure, unadulterated doctrines of Jesus Christ. Of all these existing religions, no two can be found to agree in theory and practise as to what constitutes the Christian religion. What one teaches as true, another rejects as false.

Let us cite briefly a few examples in support of our contention. Catholics believe that Christ is a Divine Person, Unitarians deny His Divinity. Catholics hold that bishops were divinely appointed to rule the Church; Presbyterians teach that bishops were not so appointed. The Catholic Church holds that the Pope, the Bishop of Rome, has universal spiritual jurisdiction over the whole world; and that when he speaks on matters of faith or morals, granted the fulfillment of certain requirements, his utterances are infallible. Other Churches maintain that at best his primacy is one of honor, and not of jurisdiction. The Catholic Church teaches that Christ is really, truly and substantially present in the Sacrament of the Eucharist; other churches deny His presence. Catholics hold that "faith without good works is dead." Luther taught that "faith alone justifies," in other words, it is not necessary for one's religion to manifest itself in one's everyday actions. Surprised to find himself teaching this unprecedented doctrine in direct contradiction to the Bible, he rejected the Epistle of St. James as "one of straw," and into the text of St. Paul (Romans 3:28) he boldly inserted the word "alone." According to him, you can run the whole gamut of sin, only believe that Christ died for your sins and you will be saved. *Pecca fortiter sed fortius fide*, sin as much as you like, but let your faith be a little stronger than your sins, was his motto. With what delightful convenience at times do some religious accommodate themselves to the depravities of human nature!

And so, of the different creeds that now exist and present their claim for the homage of men, what one holds to be true, another denies and holds the contradictory to be true. Moreover, they are at variance with one another not merely in non-essential items of belief, but even in doctrines that are commonly looked upon as fundamental tenets of any Christian denomination. The voice of reason and common sense is peremptory and emphatic when it tells us that two contradictory statements cannot both be true at the same time. Only one can be true, the other must be false; and the evident truth of one establishes the evident falsehood of the other. Hence, as

existing religions teach opposite and contradictory doctrines, some of them are necessarily false. Consequently, if one religion is as good as another, a false religion is as good as a true one, and falsehood is as good as truth.

To say, therefore, that Christ came to establish on earth the reign of truth is tantamount to saying that He came to bind all men together in one and the same belief—in a word, to found a Church, wide as the world, co-extensive with mankind, every member of which was to profess the same doctrine. To say that God does not care whether His people profess this religion, or another religion which is in contradictory opposition to it, is the same as to say that He does not care whether they believe truth or falsehood—a compliment unworthy of attribution to the Way, the Truth, and the Life.

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By Sister M. John Berchmans, O.S.U., A.B.
COMPENDIUM OF THIRD YEAR HIGH-SCHOOL.
Seventh Article of the Series.

THE PROTESTANT REFORMATION. 1517-1648.

The period previous to the so-called Reformation was marked by great popular unrest and permanent changes. Towards the end of the Renaissance epoch, three abuses had increased in the Church, as a result of the oppressions of the Church by the states of Europe, led by the Austro-Spanish Hapsburg Power.

THREE ABUSES IN THE CHURCH TOWARDS THE END OF THE RENAISSANCE EPOCH. 1. An increased political activity favorable to Italy and the Austro-Spanish Hapsburg Power, and offensive to rival powers, which aimed at freeing the Church and their dominions from the influence of the people, and subjecting it to their own control.

2. A dividing, conflicting, social and educational policy which allowed the middle classes to escape from the control of the Church, and divided education into the opposing classes of Scholasticism and Paganism.

3. An increased over-emphasis upon the material, with the accompanying diminution of the spiritual side of Church activity. This inclined many extremists to such heresies as those of Wyckliffe and Huss, which contended for a purely spiritual or invisible Church, and exclusive but direct dealings between God and man.

DEFINITION OF THE PROTESTANT REFORMATION. The Protestant Reformation was the religious revolution by which many peoples of Northeastern Europe fell into heresy, principally concerned with the condition of mankind since the fall, and the means of salvation. The so-called reformers denied the authority of the Church as the Divine Interpreter of Scripture, and adopted private interpretation of the Bible. The movement begun under the pretext of a reformation, was really from the outset a heresy, born of the indomitable pride of its authors. Its real cause was the prospect it afforded of replacing Catholicism by a religion which would indulge or even justify the passions of its promoters.

REMOTE CAUSES OF THE PROTESTANT REFORMATION. 1. The weakening of the bonds of Catholic union and faith in the two preceding centuries.

2. A certain distrust of, and antipathy to the authority of the Holy See, inaugurated by the perfidy of Philip the Fair.

3. The residence of the Popes at Avignon.

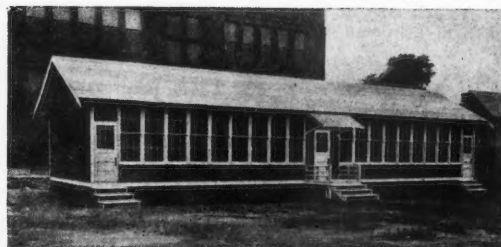
4. The deplorable Western Schism.

5. The proclamation and spread of Gallicanism.

6. The attitude of suspicion and opposition of a considerable number of bishops and people especially in Germany, against the divine origin of the Primacy of the Pope.

7. Relaxation of morals pervading all classes, both of the laity and clergy, secular and regular, high and low.

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9. Appointment of unworthy characters to bishoprics, and even to the Papacy.
10. The desire of princes and rulers to secularize ecclesiastical property, and to usurp ecclesiastical jurisdiction.

COUNTRIES SWEEPED BY THE REFORMATION.

1. Germany.
2. German Switzerland.
3. Denmark, Norway, Sweden.
4. France.
5. England.
6. Scotland.

IMMEDIATE CAUSE OF THE PROTESTANT REFORMATION IN GERMANY. The publication of indulgences granted by Pope Leo X. in 1514 to all who contributed to the building of the new St. Peter's in Rome, under the usual conditions of Confession and Communion. This promulgation of indulgences furnished Luther with an opportunity to attack openly indulgences in general.

THREE INCIDENTS AROUSING LUTHER TO ACTION. 1. The offerings made as a condition of gaining the indulgences were to be divided between the Pope and the Archbishop of Mainz, both of whom were objects of Luther's hostility.

2. The fact that the preaching of the indulgence was confided to a rival order and a rival preacher rather than to himself. John Tetzel was a Dominican, a worthy priest and good preacher, chosen by the Archbishop of Mainz.

3. The Catholic doctrine on indulgences conflicted in many points with Luther's heretical doctrine.

LUTHER'S THESES CONCERNING INDULGENCES. 1. The Pope can remit only such penalties as he has imposed, but not those imposed by God or the Church.

2. The Pope's forgiveness is merely a notification of the forgiveness by God of the temporal punishment.

3. Indulgences are of no avail to the souls in Purgatory.

4. Any Christian who is truly sorry for his sins, even though he has no indulgence brief, receives full forgiveness of his sins and their penalties.

ORIGIN OF ABUSES CONCERNING INDULGENCES. In the fifteenth century the erection of churches and monasteries was furthered by the grant of indulgences to those contributing money to the building of these sacred edifices, but always necessitating at the same time the usual conditions of confession and sincere contrition. However, in the course of time, those deputed to collect the money, often emphasized more the alms giving in money, than the spiritual needs and profit of the people offered to them in the form of indulgences. Secular rulers of the times increased these abuses by frequently forbidding the promulgation of such indulgences within their territories, unless a portion of the money contributed towards the churches were given to them. The effect on the public mind of the day, was that the promulgation of indulgences assumed an economic aspect, and many came gradually to regard them as an oppressive tax. In vain did earnest spiritual men seek to wipe out this abuse, and much bitterness was aroused against ecclesiastics and especially against the Roman Curia. Accordingly, when Pope Leo X. promulgated an indulgence in favor of those contributing towards the building of the new St. Peter's in Rome, the doctrine of indulgences was openly attacked, thus kindling the fire of the Protestant Reformation in Germany.

SKETCH OF LUTHER'S LIFE. 1. Martin Luther was born in 1483 of poor but honest parents, in the Saxon town of Eisleben.

2. He studied at Magdeburg, Eisenach, and at the University of Erfurt.

3. He entered the Augustinian monastery of Erfurt, 1503.

4. He was ordained priest, 1507.

5. He obtained a professorship in the University of Wittenberg founded by Frederick of Saxony in 1512.

CHARACTER OF LUTHER. Luther was a man of ability above the average, but inferior to other reformers

and especially to the great doctors of the Church in theological and philosophical ability, though he ranked high in the qualities that make the orator and popular leader. He was preeminently active, a man of violent passions, alternating between religious emotionalism and sensuality, both of which were presided over by a gigantic pride or egotism, which urged him to justify himself under all circumstances, submit to no restraint, and to resort to utterly unscrupulous means to attain his ends. Thus it was spiritual pride which caused his fall.

FACTORS IN LUTHER'S LIFE EDUCATION AND RELIGIOUS LIFE THAT LED TO HIS APOSTASY.

In the University of Erfurt and afterwards in the Augustinian Order, Luther received a poor foundation in philosophy and theology, and developed an over-inclination for the humanistic or positive method in doctrinal matters, that is, the investigation of the Scriptures, the writings of the Fathers, and other positive sources. His sudden decision to enter religious life due to fear caused by seeing a friend of his killed by lightning, his over-occupation with external activities of every kind the opposition between the stricter and laxer section of his order; the opposition between the Augustinians and the Dominicans; all these led Luther to evolve an heretical doctrine, which he promulgated while teaching theology at Wittenberg.

FIVE-FOLD HERETICAL DOCTRINES OF LUTHER.

1. That the fall of man has paralyzed his spiritual powers so that man is unable to perform works, that are good and has left as his only motive power, concupiscence.

2. That his concupiscence sinful in itself constitutes original sin, and hence makes all our works sinful.

3. Since the justification purchased by the Redemption of Christ for man, does not destroy concupiscence, it is purely external and not internal justification.

4. That individual men secure this justification through Salvific Faith. Salvific Faith is the perfect confidence that one will be saved.

5. That while justification enables man to approximate towards good works, their works still remain sinful, and do not increase justification, which is given in an invisible way once for all.

LUTHER'S OPEN ATTACK ON INDULGENCES.

On the vigil of All Saints, October 31, 1517, Luther affixed his ninety-five propositions to the doors of the Church attached to the castle of Wittenberg. Pope Leo X. summoned Luther to Rome to be tried for heresy. But the Elector Frederick of Saxony shielded him from the Pope's action, because Luther was president in his favorite University, that of Wittenberg. Luther's friends obtained from Pope Leo for his case to be tried by Cardinal Cajetan, instead of going to Rome, but Luther obstinately refused to retract his errors, and appealed from the Pope ill-informed to the Pope to be better informed. He also wrote two most hypocritical letters to the Pope, expressing extreme submission to him, the official teacher of Catholic doctrine. Leo X. had, in the meantime, issued a bull vindicating the Catholic doctrine of indulgences, whereupon, Luther, desirous of weakening its effect in Germany, appealed to a General Council. The Pope then attempted to bring Luther to a recognition of his errors by sending his own chamberlain, Charles of Miltiz, who instead of staunchly defending the truth, bestowed his flatteries on Luther, in order to please his friend, Frederick of Saxony, and treated Tetzel and other defenders of the faith as the authors of the disturbance. This injustice caused Tetzel's speedy death. A short but incisive refutation of Luther's theses by Dr. Eck led to a public disputation between himself and Luther's friend, Dr. Carlstadt, in which Luther himself took part. It was held in Leipsic and lasted nineteen days. Dr. Eck forced Luther to admit that his vices contradicted the decrees of the Council of Constance against Huss. whereupon Luther rejected the infallibility of the Church in matters of doctrine, and established for the first time, the famous Protestant principle, that the Scriptures interpreted by private judgment are the sole source of doctrine in religious matters. Defeated by Dr. Eck, Luther rejected the Epistle of St. James, the primacy of the See of St.

Peter, and the infallibility of General Councils to which he had previously appealed.

After the disputation at Leipsic, which had exasperated Luther's pride, the so-called reformer proclaimed the Pope as the anti-Christ and himself as a true evangelist commissioned by an immediate revelation of God Himself to preach the "new gospel" as the only means of salvation. Luther then proceeded to demolish the doctrine of the Sacraments, the Sacrifice of the Mass, the hierarchy, the priesthood and to set up an invisible Church with a universal priesthood governed by evangelical liberty.

CLASSES OF PEOPLE WHO SUPPORTED LUTHER. 1. The territorial princes of Germany, to whose greed and ambition Luther had appealed.

2. The Knights who were won over by Luther by the same appeal.

3. The lax members of the clergy and religious orders, who desired release from the obligations and duties of their state.

4. The peasantry and working classes.

5. A number of good and well-meaning persons, who thought Luther aimed at reform supported Luther in the beginning, hoping that it might lead to a reformation of manners, but these withdrew from the movement when they saw it was directed not against abuses, but against revealed truths and divine institutions.

After mature deliberation, Pope Leo X. in July, 1520, issued a bull in which forty-one propositions were condemned, and he himself commanded to retract within sixty days under pain of excommunication. Frederick Elector of Saxony, refused to receive the papal legate, Alexander, and paid no regard to the papal bull, whilst Luther burned the papal bull and a copy of the canon law before the gate of Wittenberg, thus openly declaring war against the Church, and the whole Christian past, December 10, 1520. Luther's excommunication followed January 3, 1521.

DIET OF WORMS 1521. The newly elected emperor, Charles, at his coronation swore to protect the Church, and to maintain the rights of the Holy See, and proceeded from Aachen to the Diet of Worms, which was summoned to devise means for the restoration of religious peace. The princes favorable to Luther demanded a regular trial of the ex-friar before the Diet. However, the papal legate, Alexander a churchman of great virtue and learning, rightfully objected against this setting aside of a sentence already passed by the highest competent tribunal. The Emperor took a middle course and summoned Luther to the Diet under a safe-conduct, not to dispute and to be judged, but to give an account of his books, and his readiness to revoke his errors. In a powerful speech of three hours, Alexander clearly showed the assembled princes that Luther's proceedings threatened not only the stability of the Church, but the very existence of the Empire and the well-being of society. Luther acknowledged the books laid before him as his own, but refused to retract anything. He would listen only to clear texts and arguments from Holy Scripture. Whereupon Charles V. issued an edict which placed Luther under the ban of the Empire as an obstinate heretic and ordered his books to be burned. The sentence of the ban was to take effect after twenty-one days, which his safe-conduct still allowed him. Luther was conveyed to Wartburg, a castle of Frederick of Saxony. Here he began the translation of the Bible into German, changing the text so as to fit his own tenets. From Wartburg, which Luther styled his "Paradise," he sent forth many pamphlets. Outside the Austrian States, Bavaria, Brandenburg, the duchy of Saxony, and some ecclesiastical territories the Edict of Worms remained a dead letter.

ERRORS IN LUTHER'S TRANSLATION OF THE NEW TESTAMENT. 1. In the text from St. Paul, "Man can be saved by faith and good works," Luther omitted "good works."

2. He omitted the Epistle of St. James as uninspired.

3. His marginal notes were misleading and abusive in tone.

THE NEW TESTAMENT. Luther incited all classes to throw off the authority to which they were subject, and to enjoy what he called evangelical liberty.



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THREE-FOLD AUTHORITY ATTACKED BY LUTHER. 1. The authority of the Church.
2. The authority of the Empire.
3. The authority of the territorial princes.

PREMATURE INSURRECTIONS. 1. The Knights' War.
2. The Peasants' War.

BRIEF DESCRIPTION OF THE KNIGHTS' WAR. The Knights of the Empire, led by Francis of Sickingen and Ulric of Hutten, in order to further Luther's cause made an attack upon the territory of the Prince Bishop of Trier, an energetic opponent of Luther. Counting upon a rising within the walls, the Knights' Army of five thousand foot, and fifteen hundred horse besieged Trier, but were defeated by the loyalty of the citizens of Trier, and reinforcements from the territorial princes of Germany who supported the Bishop of Trier.

BRIEF DESCRIPTION OF THE PEASANTS' WAR. The Peasants in practically every portion of Germany arose against the higher authorities, allied themselves with the working classes in the cities, destroyed churches, monasteries, and the castles of the nobles, but were at length defeated by the higher nobility with a loss of about fifty thousand men. These Peasants were stirred up by numberless preachers who were unfrocked priests, or runaway monks proclaiming in the most violent language the gospel of hatred, envy, and rebellion. Some demands made by the Peasants were right in themselves, such as use of forests and commons, the right of hunting and fishing, but they were asked on the authority of Holy Scripture as understood and interpreted by the Peasants. In a short time most unreasonable demands were made, such as to abolish all vested rights of the upper classes and clergy, to abolish all taxes, finally, to abolish all social differences, and in this last, they were the forerunners of the modern socialists.

LUTHER'S RESPONSIBILITY FOR THE PEASANTS' WAR. Luther had set the example of utter rebellion against all God-given authority. His pamphlets appealed to the worst human passions. He declared such acts as burning convents, plundering and slaying bishops and priests to be not only pleasing to God, but necessary under pain of damnation. As a result of this destruction of all morality the Peasants were forced to accept much severer terms than they had before, due to the fact that the records of their privileges were all destroyed.

ORGANIZATION; WORSHIP AND CREED OF THE EARLY LUTHERAN CHURCH. 1. In organization the Church was subject to the ruler in each state. Under the Ruler, there was a group of supervising pastors and other church officials. Luther abolished bishops.
2. The worship consisted principally in the Mass, devoid of its sacrificial character, and supplemented by hymns and preaching.
3. The Creed consisted of the leading articles of Catholic belief, with a modification of Luther's teachings concerning free will, good works, etc.

PRINCIPAL SOURCES OF LUTHERAN BELIEFS AND PRACTICES. 1. The Confession of Augsburg, which was a statement of Lutheran beliefs presented at the Diet of Augsburg, when the Lutheran doctrine was modified to meet the requirements of certain rulers.
2. The Articles of Smalcald.
3. The works of Melancthon and other Lutheran writers.

DIET OF SPEYER, 1529. At this Diet the Lutherans received the name of Protestants by their protest against a decree of the Diet requiring liberty of worship for Catholicism in Lutheranized states.

LUTHER'S LATTER DAYS. 1. Luther adhered obstinately to his heresy, even though he admitted his bitter disappointment at the deluge of immorality that was the effect of his teachings. He possessed the same insane hatred of the Jews that has characterized all bigots, and he conducted a fierce tirade against them.

2. In the midst of the Peasants' War Luther scandalized most of his followers by his marriage with Catherine Bora, an escaped nun.

3. Luther died in 1546 at Eisleben in Saxony, his native town, of a stroke of apoplexy, brought on by his bitter opposition to Melancthon, who contemplated a certain amount of compromise with the Church.

As Luther was totally destitute of the necessary virtues of humility and charity, his attempt at instituting a reformation was a most dismal failure, as he himself declared; whereas it has always been characteristic of those who have had success in carrying out real reforms in the Church, that they began their work by first reforming themselves.

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THE TEACHER'S CO-OPERATION WITH THE REFERENCE LIBRARIAN

By Burton Confrey, A.M.

(Continued from December Issue)

We use Greever and Jones' **Century Collegiate Handbook of Writing** in addition to Manly and Rickert; and assignments on this material I have been discussing are interspersed with such exercises in Greever and Jones as those on a review of grammar or on diction (the exact word, triteness, concreteness, sound idioms and colloquialisms, barbarisms and slang, words confused in meaning, and faulty diction). In addition Mr. Byrne has by this time commenced his lectures on controlling the resources of the library, and all of it works in together. Students outline the lectures; we take up what Manly and Rickert and Greever and Jones have to offer about outlining at the same time.

There is a joy in the discovering of such omissions in **The New English Dictionary** as *lewisite*, *superhydrodyne*, *airplane*, *automobile*, *filopena*, *motometer*, *camouflage*, *aviator*, and *hydroplane*; and the explorers try to offer reasons for the failure to include them.

Occasionally I amplify Mr. Byrne's lectures, for instance, on that part of Webster's **Dictionary** before the **A** and after the **Z**; or if I feel that pronunciation lists, including the diacritical markings and accents. Yes, I include them, for the work with the dictionary is to be pleasurable. There is no point to making assignments merely to keep students busy. When I place the accents and diacritical marks not only do I assure the students benefitting from the lists (for they enjoy practising correct pronunciation and tripping their roommates on their inaccuracy); but those students whose confidants I have not won as yet will look the words up to see if I can be depended upon. Not seldom do they confess doing it and apologize for their suspicion. Thereafter they are eager to study English.

At the end of the Chapter IV Manly and Rickert assign some questions which will lead students to explore the library. Often it takes time to train them always to ask the librarian for specific information in the use of catalogues or indexes to reference books, for instance, if they wish to know the latest book on atoms, they ask for it not for a book on chemistry or physics. In class we discuss where you would look for the answers (this to prevent their wasting Mr. Byrne's time); and the time saved by that discussion they use by looking up such questions as these (samples of Mr. Byrne's assignments appeared in my article in October issue):

1. **Who's Who.**
The Reverend James A. Burns: One book that he has written.
2. **Catholic Encyclopedia:** Index and reading list (last volume).
Collect three references to Richard Grashaw.
3. **The Bible.**
What is the subject of Matt. XXVI, XXVII?
4. **Concordance to the Bible.**
Give exact reference to "sitting at the feet of Gamaliel."
In what other places in the Bible do you find reference to Gamaliel?

5. **Rhyming Dictionary.**
List all the words that rhyme with "ask".
6. **Century Dictionary of Proper Names.**
Who was Sinbad the Sailor?
7. "Gazeteer." (CfM back of Webster's)
What question does it answer about St. Helena?
8. **Annual Statesman's Year Book.** (1920)
Not considering Shantung or Manchuria, is Japan overpopulated?
9. How are names starting in "Mc" or "M" filed?
10. How are names starting in "St" filed?
Or these:
 1. Name fifteen decisive battles of the world before 1816.
 2. Mention an authoritative biography of Lamb, of Newman, of Lowell, of Thoreau, and of Cawein.
 3. What was the Hejira, and what was its use in reckoning time?
 4. What are the real names of John Ayscough, George Madden Martin, Richard Dehan, George Eliot, and Norman Angell?
 5. What is a Passion Play, and why is it so called? Where is the most famous one given, and how often?

In this **Journal** (January, February, and March, 1924) I discussed how we trained students to study and to read for information. I included also teaching how to outline, how to take notes in lecture courses, and so forth. The application of that material students learn throughout the year with variation of approach in order not to make the process unpleasant. When they have practised outlining talks, for variety I send them to Mr. Byrne's lecture with a list of questions mimeographed. They fill in blanks spaces between the questions with the answers. This list is typical:

- Is the card catalogue dictionary or author?
- Is the Library of Congress catalogue author?
- What is the use of the Cumulative Book Index?
- What is the use of the U. S. Catalogue?
- What is the use of The Engineering Index?
- How arranged?
- What is the use of Poole's Index?
- What is the use of Reader's Guide? Supplement?
- What is the use of Granger's Index?
- What is the use of the A. L. A. Index?
- What is the use of the Book Review Digest?
- What is a trade list?
- How does a bibliography differ from an index?
- What are U. S. Gov't Documents?
- What indexes are there to them?
- What are Library of Congress reference lists?
- What is a concordance to the Bible?
- Name other concordances.
- What is a Gazetteer?
- What are the best English Dictionaries?
- What are the best English encyclopedias?
- What are the best biographical dictionaries?
- What are the best Atlases?

We find it a great adventure to split assignments, for instance if students are to consult the New English Dictionary, no two look up the same words. There is a long list in Manly and Rickert and I mimeographed another. The same is true of our

assignments on Mr. Byrne's lectures. If several members of the same class consult the index volume of the **Catholic Encyclopedia** to report what assistance it offers, several others examine different volumes of **Catholic Builders of the Nation**. Is an assignment on the history of the language students may be given as references: **New Century Book of Facts**, Appleton's **New Practical Encyclopedia**, **World Book** (even though it is designed for children), Bradley's **Middle English Dictionary**, the front of Webster's Mencker's **The American Language**, and so forth and these questions divided among them: How many words are there in the English language? How many of these are used by the average uneducated man? By the average college man? How many words were used by Shakespeare? By any other writer of note? From what languages are English words derived? Why types of words were contributed by Latin? Greek French? Dutch? Arabic? Work out this idea as fully as you can. Cite examples. How are new words formed today? Find examples of words recently formed from the names of men; from the names of newly invented things in other ways.

If one seeks words contributed by Latin, another will list those from the Arabic, and so forth. Or different students may be asked to examine one of the volumes as a whole: the title page to discover the author, the date of publication or the back of the page for copyrights; the preface or introduction for the author's purpose in writing; the table of contents; the index as a guide to all topics in the volume or volumes.

This procedure removes the temptation to copy results, and that is the big problem in connection with library work. No good comes from assigning exactly the same problem to a number of students because they have foolish ideas about helping each other—leaving the reference book open at the place the information is to be found, marking or defacing the books to guide the student who comes after them, or merely copying come one else's work without going near the Library.

As in all teaching, here all temptation must be removed; all unpleasantness must be prevented (This I shall develop in a later article.)

I should enjoy discussing assignments and results from examination of the magazines and periodicals, but I lack space and shall defer it until discussing the teaching of Oral English. The Reading Club, the Dante Bulletin, a study of the Life of Christ from the Gospel narrative, how students report on their reading, the descriptive bibliographies they submit of their own accord, papers they write on *How I Read Dante*, *Why I enjoyed Newman*, *What the Story of the Crucifixion Made Me Think*, *Talks on the Secular Domination of Reading Material in the United States*, the dozens of things Mr. Byrne did to interest the students in the Library, the results from students' special investigation of the resources of the Library, how we dealt with the matter of criticism of what was read, reading to deepen the inner life, all those phases of the work that makes teaching reading a source of perpetual joy I must defer also.

I do not mind being unable to answer those who ask, how are you going to get anything else done if you give so much time to the library and to read-

ing. They need only realize that the library is the most important institution on a university campus and reading the most important subject in the curriculum; they need only experience how effectively and economically and willingly students who can read and who learn to control the resources of the read and who learn to control the resources of the library work. A year is a long time, and teaching a splendid opportunity.

But doesn't it take every minute of a teacher's time? No, not every minute. Teaching students to use the library to best advantage entails much work; but that knowledge is basic to thorough education and it gives students confidence when they can show others who ask for information. It makes them self-active; it helps them improve themselves; it introduces them to the realm of books.

"All that mankind has done, thought, gained, or seen is lying as in magic preservation in the pages of books"—Carlyle.

"They help us to think, to believe, to love, and to do, or they render us no service. Books which impart information are superseded as knowledge increases; but looks into which genius has poured its soul, keep forever, each its distinct place, in the world's literature. As they sprang from the deep glowing minds and hearts they retain always the power to awaken and strengthen minds and hearts. They retain as a spiritual presence, to move men to divinest sympathies, to lift their thoughts to more enduring worlds"—Spalding.

INDIAN LIFE IN THE SCHOOL ROOM.

By Irene H. Farrell, A. B.

(Continued from December Issue)

Arrow Chase is particularly popular among older boys. The players are divided into two groups, the runners and the hunting party. Each of the runners is provided with chalk and given a handicap of five to ten minutes. They take a devious route and leave a chalked arrow every ten feet, to point out the direction which they have taken. The arrow must be in sight, but even so it may be difficult to locate, being placed high, or on the farther side of a fence or near the ground. The runners aim to reach a goal agreed upon, which may be the starting place, without being overtaken by the other group.

In the Tribal Race all of a single tribe stand in a single file touching each other. At a given signal they run to a certain place as a tree, each touch it with the hand, and run back to the starting place without breaking the line. Wigwag is played by two players lying face down on the ground, while the other players hide. The player wins who brings back, one at a time, most of those hidden. In "Hunting the Buffalo" some of the boys run through thickets, with the others after them, until they are caught. Fox Trail is an old but always popular game. There are several variations of the game, but the following is one easily taught. It is best played in new-fallen snow, which packs easily. Any number of children may play. One is the hunter, the others are foxes. A circle twenty or thirty feet in diameter is tramped in the snow, then straight paths like spokes of a wheel are tramped from the circumference to the center. The number of paths should be less than the number of foxes. At the points where the paths meet the circum-

ference, small circular dens are tramped for the foxes. All the foxes have dens except one, who is the "old fox." The center of the circle where the paths meet is the hunter's goal. At the beginning of the game each fox is stationed in a den except the old fox, who must get a den as best he can. The foxes then run from den to den and the hunter tries to tag a fox and the old fox tries to secure a den. If a fox is tagged by the hunter they change places. A fox may run on any of the paths or the circumference in any direction, but he may not turn back when once started on a path, and he must run to an intersection before changing his course. The foxes and the hunter must keep to paths already tramped. Only one fox may occupy a den at a time, and no fox may be tagged alone in a den.

Snow-Snakes, Lacrosse, Feather Dance, Hunting Beaver, Hockey, Indian Wrestling, and many others of similar nature are among those games of Indian life described in any good text of playground games.

Thus Indian work may be correlated with a great deal of the school work. Health chores take on a new significance when substantiated by the clean, outdoor, simple life of the Red Man. Citizenship is brought to a fuller conception through a knowledge of the loyalty of the Indian to duty and principle. Nature study of all outdoor things quickens power of observation and appreciation, as the Indian child is taught to "watch everything." The meaning of geographical names, Mankato, Council Bluffs, and so on, lend interest to geography, which may be more completely elaborated by the use of sand tables and posters illustrative of Indian living. Aids and material are generously supplied upon request by the historical departments of the various states.

The legends of the Indian handed down by word of mouth by the old men and women to the children of the tribe comprise a great portion of Indian thought. So many are the published versions of these tales that a very long list would not include all of the excellent volumes. A very satisfactory list of titles may be had by writing the Office of Indian Affairs for Bulletin 13 1923.

Some of these legends that have most pleased me I here include just as they have been told me by Indian boys and girls or by the whites who were familiar with these Indian themes:

A favorite spot for picnicking, at the end of a ten-mile hike out of Pierre, over precipitous cliffs of prairie grass and gumbo, is the Snake and Turtle. The State Historical Society has now seen fit to enclose it within an iron railing, a mute testimony of respect for Indian life. It is said that here the Rees and Sioux met in decisive conflict; into the latter ranks a voluntary Rees spy was sent. Returning with the desired information, he was detected and alone forced to meet a united onset of Sioux darts and arrows. Not once did he turn to flee, but single handed faced his pursuers, until pierced with arrows he fell, still facing his foes. So great was his heroism that his enemy marked his path by placing a stone where fell each drop of his life's blood, and where at last he lay in death, a heap of stones—the Snake and Turtle.

At Easter time the barren slopes are covered with a nestling velvety purple flower, the Crocus or

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Pasche flower. A little child is said to have wondered from his tepee into strange fields. His parents, brothers, sisters, the whole tribe sought him many days and nights. At last found by an enemy tribe, he was offered many trinkets to reveal certain secrets of his tribe. Refusing to do so, he was kept as a prisoner, cruelly punished until he wasted to death. As he left the earth his spirit visited his parents and friends to tell them of his departure. And as he at last faded before their eyes, they saw the hills blossom with millions of the little flower of royal hue—purple, for the love and loyalty of a little child.

At one time the land was all plains, with no hills or buttes among which the buffalo might hide from the Red Man. The great spirit warned the Indian that soon the buffalo would become extinct did he not spare them. The Indian did not heed the warning. To save his favorite animal, the Manitou changed some of them into buttes and hills that the rest would have hiding places and protection, and as a promise that they would never become entirely extinct but as enduring as the hills.

The wild goose was formerly an Indian squaw who did not like to stay at home and attend to her duties there, but was fond of visiting the other wigwams to tell all the news she had heard. In fact, she was like the "village gossip" of today. As a lesson to other women of her tribe who might adopt the same habit, she was changed by the great Spirit to a wild goose, which never has a permanent home but wanders with the seasons. When the wild geese fly north or south and their rancous calls are heard, the Indian women shake their heads, draw their children closer around them, and say, "It is the old women telling tales."

Standing Rock, on the reservation of this name, is, if one has vivid powers of imagery, an Indian woman with her papoose. The legend is that the woman refused to do her husband's bidding to cure the meat and tend the corn, and for such hardness of heart was turned to stone.

The firefly is the soul of the one departed. On a summer night when breezes whisper contentment and all is well, when memories throng the minds of their loved ones on earth, under a kindly light of moon and stars, the spirits come back to make clear the way. Playfully darting above their heads, brushing oft caressed familiar lips, humming joys of the past and delight of the future, of which only their beloved ones know the meaning, they point the way and ease the burdens of those whom Manitou chooses to leave behind.

"Firefly, firefly, bright little thing,
Light me to bed while your songs you sing;
Give me your light as you fly o'er my head,
That I may merrily go to my bed.

Come little candle, that flies as you sing,
Bright little fairy, night's little king;
Come and I'll dance as you guide me along,
Come and I'll pay you my dear, with a song."
—Melvin Dix.

And as the Slumber Bird hovers over the wig-

wams, the mothers chant their lullabies to babes who swing in their linden cradles:

"Rockaby, hushaby, Little Papoose;
The stars come into the sky;
The whippoorwill's crying, the daylight's dying,
The river runs murmuring by.

The pine trees are slumbering, Little Papoose;
The squirrel has gone to his nest;
The robins are sleeping, the mother bird's
keeping
The little ones warm with her breast.
The roebuck is dreaming, my Little Papoose;
His mate lies asleep at his side;
The breezes are pining, the moonbeams are
shinning,
All over the prairies wide.

Then hushaby, rockaby, Little Papoose;
You sail on the river of dreams,
Dear Manitou loves you and watches above you
Till time when the morning light gleams."
—Charles M. Yall.

OUR EDUCATIONAL INHERITANCE

(Continued from Page 348)

education can and must develop mental balance. What should be one's attitude towards all the world of fact? When the student makes these facts his own, he has created his own world, he has glimpsed the truth. Until a fact is his very own, however, it is a stone and he cries out for bread.

Now, how can the student be led into his own world? Grant a perfect curriculum, yet it must be imparted. Teacher enters. Right here, in our analysis, is where the vital spirit enters the process of education. When the teacher, a veritable Prospero, calls from the dismal world of fact a fairy Ariel, a glowing truth, and by the magic of the spirit transfers such living thoughts to the student, then has education been accomplished. Only when that spiritual union exists between teacher and child is there soul development in progress. Too often, today test and measurement is substituted for teaching and growth. True the child's mental capacity may be determined to a degree, but scientific pedagogy will never suffice where love and interest are lacking. Mathematics may show how many facts are in the mind, may even show how many more can be put there—nor facts nor figures can tell what a truth means to a mind. Caliban in the mire may have nobler thoughts in his fragile mind than those of the great genius; Shakespeare might not have rated the intelligence quotient of Voltaire. The teacher's vocation is not to measure a storehouse of fact, but to search a human soul. Some have it that love will find a way. The true teacher must use it with the Binet test—it is a surer guide.

Finally we come to method in education. So much has been said about this vexed problem that it is impossible to say too little. Schools and systems have waxed warm upon theory and practice and yet, when eminent authorities take breath, they generally admit that the success of teaching lies in the spirit. Two minds—leading and led—a desire to learn, a love to teach, and no impediment in the relation. Such is perfect method. Much may be said about the science of teaching. Child psychology, project-methods and practise teaching are all worth while but they are impotent to create a teacher. A teacher is born, not made. But the original product improves with training, and if the training does not

kill what first fervour rests in the teacher's heart it may serve as a prelude to her life's work. Today, the method of preparing teachers shows what little we realize about the actual process of being taught. We leave the most precious moments of children's lives in the hands of youthful teachers who have had a minimum of preparation and who imagine that their work is simpler than work in higher classes. It is harder to become as little children than to pass through the eye of a needle (a very small one.) A great deal of the insufficiency in preparatory education rests in the utter aimlessness and lack of method that we find in teachers. Their minds move from the textbook to the student rather than from the student to the textbook.

We have read the will. Our educational inheritance is truly great but many scarcely realize its magnitude. For the teacher, who holds the estate in life interest, with a reversion to the world, it should be big with possibilities—that may develop beyond one's fairest hope. But that development is not of the flesh; it is a growth of soul. The little catechism told us that man was a creature composed of body and soul. Education has by figure also a two-fold essence. Its method, its material, are body—the teacher, the learner, its soul. The fusion of these elements into an inseparable activity is the glorious inheritance the teacher leaves the world, whereby he does his part toward making souls the image and likeness of God.

HOME WORK IN HIGH SCHOOL DRAWING AND ART.

(Continued from Page 350)

Among other fine things Frank also saw a text done in elegant Gothic letters and hung in a narrow eucalyptus frame. The words were from St. Augustine; "Thou hast made us for Thyself, O Lord, and our hearts shall never rest until they rest in Thee." As Frank stood admiring this, Fred's mother returned and after some good-natured remarks, said, "Well, now, Mr. Campion, you must take Fred over to your home and show him your museum of fine art."

"All I have ever done," responded Fred, "is advertising work—price tickets and other kinds of store signs. It's true, I can make money by it, but now I want something more. I am going higher. I'll put in a craft shop and a studio at home and after a year I'll invite you over."

Frank said this in a tone of deep sincerity and, as it was getting late (the ball game had been begun and finished) Frank said Good-night, and started for home.

He walked along quite oblivious of the racket and sights of the street, thinking only of Fred and burning with enthusiasm to be like him. Especially did he murmur over and over again to himself the words which he saw done in pyrography on the broad lower frame of Fred's "movie" panel: "A thing of beauty is a joy forever." But one thing he did not think about—Fred had not shown him the triptych in his little bed-room. Brother Luke, who was a lover of all things Gothic, often talked "Gothic" to his art class. Accordingly Fred designed and fashioned a main panel with two smaller panels, one at each side, so attached by hinges that they could be closed

over the center panel like a double door—all after the model of the famous triptych by Stephen Lochner in Cologne cathedral. From a "University Prints" lantern slide Fred had an enlargement made of Lochner's naive picture of the Magi which he cut into sections and distributed over the three inner panels of his triptych. His esthetic ideal realized, Fred nightly said his prayers by the unfolded picture and as he looked at it still from his bed, flooded as it was by a soft indirect greenish light, he recalled the beautiful reflections on the generosity of the Magi which Brother Luke had made while directing him in the making of his triptych. But all these things were secrets for only a very intimate few.

Frank, Fred and Ralph certainly have other sides to their lives besides that which we have considered. But we have viewed the side that concerns us and we are confident that a strong love for art, that has in it an element of religion impressed by a truly Christian art teacher, deeply affects every side of a young student's life. Frank, Fred and Ralph are types. They represent classes of drawing and art students more or less numerous according to the interest which the teacher is able to arouse. More numerous where regular and intelligently prepared home-work is given.

The high school period is a very favorable time, a golden time, in which to develop the knowledge and love of drawing and art and, by making it overflow into the home, to develop also a love for home. As soon as these aims are reached the student will step spontaneously into the social arts and crafts movement. When once a teacher has enkindled in a young heart the flame of art he has ushered him upon a path of refinement; upon a path that leads to the making of such spirits as Robert Hugh Benson who had a passion for art, for a home with a charm and for the home art crafts; a path that brings man into a world such as is depicted by Ralph Adams Cram in his Walled Towns and other books; a path which, if it but became popular, would lead to sublime self-expression like that of the medieval cathedral builders.

Frivolous Act of some Misguided Subscribers Harmful.

The ultimate failure of so many of the one-time popular and efficient teachers' journals may be charged to the fickleness of teachers in changing from one periodical to another, each year. Instead of sticking to a magazine that gives a good variety of up-to-date articles on all branches of school work—a magazine that well serves their purposes—they are easily led to drop the better periodical for a trial of a weak little paper that Professor So-and-So, or Father So-and-So, is connected with. Apparently no thought is given to the fact that there are a score or two of regular contributors to the real educational magazine which they are giving up, all of whom are far above Professor So-and-So and Father So-and-So in experience and ability as educators. Until teachers appreciate the importance of standing by the magazine that offers them the best value, the educational periodical business will continue to be the most precarious of the special publications lines, and the best cannot be attained by any one publication.

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EDITORIAL COMMENT.

The Benefit of Debating.

Much that was valuable came from the practice of debating as it flourished in the schools of long ago. There is logic in the argument by which it was supported, namely, that in a land of universal suffrage all are concerned in political affairs, and all should qualify to participate in their discussion—which is only another way of saying that training in public speaking is an essential part of training for citizenship. Effective speakers often attribute their efficiency to the circumstance that in youth they were debaters.

Some boys are indolent except when spurred by emulation. The desire for victory stimulates debaters as it does football players. Conditions are such as to make each participant feel that he depends upon his own exertions, and he rises to the occasion, voluntarily, as he could not be made to rise by compulsion. By the fact that he is to debate them he will be moved to take keen interest in subjects which otherwise he would dismiss as dull. He will make research for pertinent facts, and will give patient thought to the best way of presenting them for the purpose of influencing the views of others. By this process he will obtain practice in organizing his ideas. The mental discipline gained by debaters is of a character directly adapted to needs of every-day life. It has helped some boys to succeed as lawyers and others to succeed as salesmen.

Undoubtedly debating may do harm as well as good. The art of oratory lost esteem in the ancient world because of men who practiced it without solid qualifications for leadership. A positive way of saying things, a genius for coining catchy phrases, will not compensate for lack of character in the speaker or lack of judgment. However, when oratory is misused the fault is not with the art but with the man. In itself, the capacity to deliver an efficient speech is a good thing, and as an exercise contributing to the development of that capacity debating is to be commended.

The Use of Slang.

At the recent meeting of the National Council of Teachers, in Chicago, a speaker secured for himself and his address huge headlines in the sensational newspapers by advocating the use of slang "when it is more trenchant than sedate English." Illustrating his meaning, he remarked: "If two boys are fighting, don't tell them to desist; 'Cut it out' is more effective. If the movie is bad, 'How inferior!' may describe it, but 'Good night!' conveys a richer feeling." Summing up, he advised the discreet use of slang—in moderation.

Against the discreet use of slang—in moderation—who will seriously protest? There is something to be said for slang, and this speaker said it—said it very well. But against the use of slang as a habit there is more to be said, for even without resort to slang there can be trenchant speech, whereas the habitual use of slang degrades conversation and tends to lessen the user's capacity for expressing himself in words.

An inevitable effect of habitual resort to slang is to obscure the speaker's meaning, for the reason that he gets into the way of employing a single phrase for widely different purposes, like the young woman of whom it was said that she had only two words to express her reactions to anything which moved her. For her, everything in the universe was either "fierce" or "grand."

A newspaper published in a college town not long ago asserted that "American universities and colleges are the foremost promoters of slang in the world." It did not stop at this, but went on to affirm its conviction that the average citizen is no longer shocked when he hears one young person say to another, "Go way back, you dumb Isaac; you're dead from the neck both ways." The writer continued: "The average citizen knows perfectly well that young men, and sometimes young women too, who discourse in such outlandish terms usually have had a better education than himself, and that a graduate taking his doctor's degree in English can massacre the language far more heinously than can the Broadway tough."

As a matter of fact the youth of the land exposed to education in the temples of higher learning do not always "catch" a high degree of culture. Some of them waste their opportunities, and learn less than ambitious strivers for education who are largely

self-taught. This is a thing not to be boasted of but to be spoken to their shame. As a matter of fact, a large percentage of slang comes originally from the slums, and is the jargon of thieves, while college youths who adopt it gain no advantage thereby, but the very serious disadvantage of advertising their own vulgarity.

No discussion of slang can be carried far without making distinction between the slang that is essentially vicious and that which is merely picturesque or humorously eccentric. As a rule it is the use of slang of the latter variety—its use with discretion and in moderation—which is permissible.

Now and then a word that comes into being as slang survives to be accorded a respectable place in the language. The ordinary fate of slang, however, is to be heard on every side for a brief season, to become nauseating by iteration, and then to pass out of use and be forgotten. Unfortunately new slang comes in as fast or faster than old slang goes out.

For Students of History.

American Catholics contributed the larger part of the money raised by voluntary subscription to defray the cost of the history pavilions in the gardens of the Vatican which will afford entertainment combined with instruction for the pilgrims from all parts of the earth visiting Rome during the Anno Santo.

Two courtyards, the Cortile della Pigna and the Cortile della Corraza, have been set apart for this Missionary Exposition, which in a vivid way will illustrate the propaganda work performed by the Church from the rise of Christianity to the present time. It is the purpose of the exhibits in the first pavilion to visualize missionary activities of the earliest centuries of the Christian era, beginning with the work of the Apostles. The exhibits in the second pavilion will carry the story down from the fifth century to the twelfth. In this period practically all of Europe was won for the cross. It was a time when races now the flower of civilization were in a rude stage of development. Might prevailed over right till the strong arm of government was brought under the restraint of the Church. The third period, comprising the thirteenth to the fifteenth centuries, is to cover the work of the missionaries sent in the wake of Marco Polo to the court of the Great Khan. In this period converts were made in eastern Asia, in the Philippines, in Mexico and in Brazil. In the fourth period, from the sixteenth century to the accession of Pope Pius IX, in 1846, regularly established missions took the place of the less highly organized workers of the earlier times. This part of the exhibition will deal among other things with the labors of the Jesuits in North America. Manuscripts, maps, pictures and other rare mementos will enhance the interest of the pavilion. The exhibits in another pavilion are to illustrate the people and ways of life of the countries in which the missionaries worked.

This is a materialistic age. Writers of popular histories in recent years have been laying stress too much upon the purely physical elements of their subject, while minimizing or ignoring the importance of things of the spirit. Bolshevik Russia is not the only part of the world in which materialistic propaganda prejudices the rising generation. To prejudice the young in such matters is to pervert. Cathedrals have a place in history as well as stone axes and kitchen-middens—as well as the steam engine and the electric light. But for pure religion the world would not progress, but would revert to savagery. Social order, the foundation upon which civilization rests, depends upon morality; morality is the outcome of religion.

Much good may be looked for as the result of presenting in a strong light the part in history which has been performed by the Church.

Mark Twain on Spelling.

In Mark Twain's autobiography, just published by the Harpers, appears a posthumous revelation of his ideas on the subject of orthography. "The ability to spell," he asserts, "is a natural gift. The person not born with it can never become perfect in it." Going on to relate his experiences on which this theory is based, he observes:

"My wife and her sister, Mrs. Crane, were always bad spellers. Mrs. Crane is under our roof here in New York for a few days. Her hair is white now. Her gift of imperfect orthography remains unimpaired. She writes a great many letters. This was always a passion of hers. Yesterday she asked me how to spell New Jersey, and I knew by her look after she got the information, that she was regretting she hadn't asked somebody years ago. They never seemed to consult a dictionary; they always wanted something or other that was more reliable. Between them, they had spelled scissors in seven different ways, a feat which I am certain no person now living, educated or uneducated, can match. I have forgotten how I was required to say which of the seven ways was the right one. I couldn't do it. If there had been fourteen ways, none of them would have been right."

This extract from Mark Twain may or may not afford consolation for people who have failed to acquire ability to spell. But it contains a practical suggestion. For once, let the risk be run of taking Mark Twain seriously. Unquestionably he was a keen observer, and there is material for comment in his implication that the wise thing for people to do if they are doubtful regarding a problem in spelling is to consult the dictionary. When one who is uncertain about the way to spell a word has looked it up in the dictionary, he is likely to remember the information thus acquired by research, and the next time he has occasion to spell the word the probability is he will know how.

The dictionary habit is a good one for every individual, young or old, who is anxious to escape the stigma

of illiteracy, and there are benefits which come from it other than learning how to spell. The dictionary contains definitions which often correct misconceptions that were unsuspected. Young people committed to the dictionary habit acquire precision in the use of language.

Education by Visualization.

Education by visualization, of which much is heard in this age of motion pictures, is by no means a new thing. The Church has used it for centuries. Instances, the rude drawings of the early Christians still to be seen in the recesses of the Catacombs, the patronage accorded by the Popes to the artists of the Renaissance, the canvasses with pictures of the Holy Family and of the Last Judgment, and of Heaven and hell, which Jesuit missionaries carried into the wilderness as helps in the work of converting the Indians, and, at the present moment, the exhibits in the historical pavilions erected in the gardens of the Vatican in preparation for the crowds that will flock to the Eternal City during the current year.

In the public museum at Milwaukee and in various other museums throughout the country there have been set up during recent years glass cases containing groups representing dramatic events in American history, such as the Battle of Lexington, the inauguration of Washington, etc., or illustrating the Indians, the Aztecs, the Eskimos, and their modes of life. A very interesting exhibit of this character shows a reconstructed dwelling of the Zuni Indians, with figures ascending ladders to reach the upper stories, while others are engaged in weaving blankets and making pottery. There are natural history groups of this kind, with beavers at work felling trees and building dams, and muskrats entering their houses the approaches to which are under water.

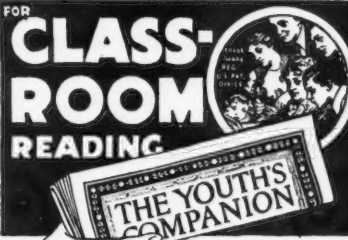
What one sees is likely to make a deep impression and to live long in the memory. Undoubtedly visualization methods are helpful in teaching history and also in other branches of instruction. Not all schools are financed on a scale that will allow heavy outlay for equipment, but ingenious teachers have accomplished much with slender means, even when their illustrative material was restricted to pictures cut out of newspapers and magazines. With small expenditure of money it is possible to arrange historical tableaux for school entertainments which leave lasting and beneficial impressions on youthful minds.

Reading and Learning.

"The foreign-born citizen reads more books than the native-born," says the assistant chief of the Chicago public library.

There are two ways of accounting for this, assuming it to be a deduction from statistics, and not merely a random remark. One is that foreign-born citizens may be more habituated than native-born to dependence upon the public library, the native-born

(Continued on Page 376)



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THE TEACHING OF COMPOSITION

By Sister M. Louise, S.S.J., Ph.D.

(Continued from December Issue)

7. Psychology of composition teaching.—Imitation and habit.—The factors of imitation, association, and habit are fundamental upon the formal side of composition teaching.

The force of environment is against us. The little geography or history which pupils acquire, the school gives them; they are learning to talk all the time usually from incorrect models.

Even the minority of parents who would aid the school deliberately find the relentless power of habit opposed to their effort. Returning from school the child says, "can I have a piece of pie?" "May I, you mean." "Well, may I have a piece of pie?" "yes, you can," is the dialogue likely to follow. Not alone is social environment an unconscious opposing force, but is often consciously against improvement. The pupil, who has learned that "Whom did you call?" is the proper form, feels social pressure against its use. It sounds to him and to his companions of play ground and home, affected, bookish, or "superior." Subconsciously, he seems to be reproving the common speech of his group and as a reformer, he is unpopular. But even here repetition and habit help. A pupil knowing that "It is I" has book and school approval, if given opportunity for a few hundred repetitions of the correct form, changes his taste. In time he finds that "It is me" no longer sounds right. In words as in dress, fashion largely determines what is pleasing.

b) Dynamic intensity of child experience.—The dynamic force of the child must be reckoned with in accounting for language mistakes. Even a pupil who never heard incorrect expressions would not speak with invariable correctness. If very much disgusted with his course of action he says, "I won't never do it no more," crowding all possible negation into his resolution. "Can't hardly," "Shouldn't be but one," "unraveling," and "return back home," seem stronger than the correct expressions. Such exemplifications of spontaneous utterance are less serious than the much larger family of troubles traceable to imitation, but even these if repeated, tend to set as habits.

c) Inconsistency of language itself.—The language itself is inconsistent. As in spelling by sound analogy, pupil logic constantly meets unreasoned obstacles: **sing, sang, sung**, suggest **bring, brang, brung, snow snowed** call for **throw, throwed; call, called**, invite **fall, falled**; and of course, such confusions as **lie, lay** and **sit, set**, are inheritances of perpetual effort.

d) The factor of experience.—Upon the content side, necessity of keeping close to pupil experience in content. Uninteresting and unsuitable composition subjects are usually the result of assuming teacher interests or tastes in pupils. It is most natural also for young teachers to expect too long and consistent efforts; pupil experience is not in large units. Asking for the thought of a paragraph usually secures greater return than if a summary of a page is called for.

8. Correction of errors.—a) Habit formation.—Applying the habit formation law to correction of

language mistakes, requires that attention be intelligently focalized upon real errors. Colloquialisms are not incorrect, "lots of" and "go slow" should not be listed with "like I do" and "he don't." Elimination of the bad will leave us little time for insignificant points which a purist might wish to dwell upon.

A focalizing device is the speech survey, in which teachers and pupils collect characteristic spoken and written errors. When these have been classified, it will usually be found that the list does not greatly differ from others already published, but it gains in motive because of its personal and local origin.

b) Graded focalization. — Effective focalization upon speech errors requires isolation of a few for attention and practice in each grade or division of a school. Attacking too many at once diffuses effort.

Errors not on the special list need not be utterly neglected, but intensive work upon a small number during school years, when their correction has been agreed upon, is a guarantee to later teachers of what each pupil has at least been exposed to. Most recent courses of study provide such grade lists as the one which follows. Mistakes listed for correction drill in grades one to three should be rare in the intermediate years, and never heard in grades seven and eight. To say of an error made by a 7th grade pupil "That is a third grade mistake" is an effective application of the black list idea.

Correct Form Drills By Grades.

Grades 1, 2, 3—I did, I saw, I have seen, I lay, I came, I haven't any, you were, I have gone.

Grades 4, 5, 6—He said, I was, lying down, he doesn't, an apple, may I, with you and me, do as I do, look like me, let it go, he plays well, there were those.

Grades 7 and 8—If I were you, if I had been, I wish he had been, if he should come, shall we go? The scenery in **these** places is beautiful.

c) Repetition technique.—The error discovered, attentive repetition in lower grades is brought about through games involving use of expressions being worked upon. While such games are an indispensable element of teaching technique, not all in use are effective or psychologically justifiable. The principle of varied device in drill requires acquaintance with many expedients and ability to coagulate those so liberally provided in educational periodicals.

Keeping all oral exercises and class-room language upon a correct, kindly, polite, plane, reinforces formal composition lessons. No one can allow a slovenly, tedious, incorrect speech to kill the zest of a history or geography class. Requiring so much written work that it cannot be kept up to reasonable standards is an actual undoing of whatever the composition period accomplishes. All required written work may be inspected by the busiest of teachers; no more than can be supervised should be assigned.

d) Ideal of self-criticism. — Correction of errors is not achieved until pupils have the ideal of self-criticism, and a measure of technique for making this effective. Pupils who hand in work which they could easily improve may be required to rewrite occasionally—not too often, demanding much of this

peculiarly unpopular kind of repetition being an admission that the plan is having no effect. Pupils may be led to see that handing in a carelessly composed lesson is as impolite as writing the lesson upon torn, creased or improperly folded paper. The hurry of many school-rooms makes impossible what should be a universal practice—reading over written work before it is collected. As a guide to self-criticism a systematic outline may be worked out, pupils and teacher agreeing upon each point. The accompanying is suggestive only; each grade and class can best make its own plan.

OUTLINE FOR SELF-CRITICISM.

- a—Are title, margin, and indentation right?
- b—Read the exercise through.
- c—Are the words omitted? Misspelled? Misplaced?
- d—Which words could as well be left out?
- e—Which words are particularly apt?
- f—What new words are used?
- g—Read again, noting sentences.
- h—Are any too long? Arranged in wrong order?
- i—Find the best sounding sentences.
- j—Restate sentences which should be improved
- k—Has each a subject and a predicate?
- l—Have you kept to the subject? Put in anything not related or unnecessary? If the composition seems interesting, what makes it so?
- m—Does every sentence begin with a capital? End with the right punctuation?
- n—Is every word legible? Is the paper folded squarely?

Most teachers can arrange to spend at least one period a week giving pupils individual help.

The high school teachers' device of a theme card may well be employed in upper, intermediate, and grammar grades. The outline above given may be used in conference as well as for individual self-checking.

9. Oral and written composition.—a) Oral precedes.—Oral composition precedes written.

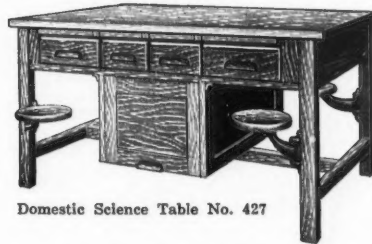
Talking consistently usually assures ability to write the same content minus the very important mechanics of capitalization and punctuation. Since teachers generally are giving oral English greater emphasis than formerly, there is less complaint of the written composition period. After all, pupils usually lack content rather than correct writing manners. Class and black-board discussion, reading and a field trip will secure results which the bare topic "How to select Seed Corn" can ever elicit even from intelligent country children. A real visit to a bank insures content where an imaginary trip would fail.

b) Copying exercises.—Copying followed by reproduction and writing memorized passages is a rational approach to independent composition. The primary pupil accustoms himself to punctuation marks and capital letters at first merely because they are there to be imitated. Soon he is led to discover his errors and omissions; gradually he learns to state his own reasons for making corrections. "Copy this story leaving a half inch margin at the left-hand side of the paper and drawing the picture," may soon be followed by "Write it from memory." Copying exercises are easily over-done; long continued, they lose all educational value or significance.

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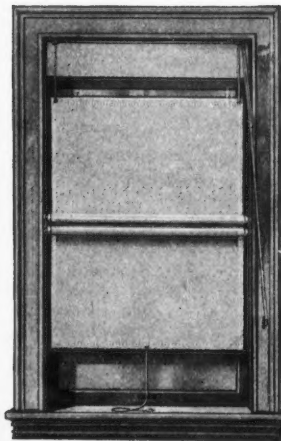
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EDITORIAL COMMENT.

(Continued from Page 373)

buying instead of borrowing the major portion of their reading matter, for compared with the foreign-born the native-born usually are liberal spenders. If this is the explanation, the fact is not that the foreign-born read more books, but that they read more borrowed books. If, however, the foreign-born inhabitants of Chicago do indeed read more books than the native-born, it may be because the foreign-born have a double incentive to read, being impelled by the desire to improve themselves in English as well as by the desire to acquire information or procure recreation.

Certain it is that there is no more effective way of rapidly acquiring fluency in a language than to read books in that language.

When living at Amsterdam as a young man, and applying himself to the study of modern languages, Schliemann, afterward famous as the excavator of Troy, made remarkably rapid progress, which, in his autobiography, he explained as follows: "Necessity taught me a method which greatly facilitates the study of a language. This method consists in reading a great deal aloud, without making a translation, taking a lesson every day, constantly writing essays upon subjects of interest, correcting these under the supervision of a teacher, learning them by heart, and repeating in the next lesson what was learned on the previous day."

It is worth while to observe that the indefatigable student, while pursuing this regimen, did not ignore the subject of pronunciation, but went to church, to the theater and wherever there was opportunity to listen to public speakers, as frequently as he could, paying particular attention to the manner in which they pronounced their words. He asserts that he had a poor memory, on account of which he devoted spare moments to learning prose and poetry by heart. Of the result of these exercises, he says: "By such methods I gradually strengthened my memory, and in three months' time found no difficulty in reciting from memory to my teacher. Thus I succeeded in acquiring in half a year a thorough knowledge of the English language. I then applied the same method to the study of French, the difficulties of which I overcame likewise in another six months. Unremitting study had in the course of a single year strengthened my memory to such a degree that the study of Dutch, Spanish, Italian and Portuguese appeared very easy, and it did not take me more than six weeks to read and write each of these languages fluently."

An advantage of learning a language mainly from reading, instead of "picking it up" in conversation, is that books may be better depended upon than ordinary speech for precision of diction and correctness of style. It was to the fact that he taught himself English chiefly by reading, and that while learning he made it a practice to read only the best authors, that Carl Schurz at-

tributed his proficiency in the English tongue, which he never studied till he had arrived at maturity.

American Biography.

The importance of biography as a branch of literature is conceded without argument. It sheds a vivid light on history. It inspires the young by setting great examples before them for imitation and encouragement, as well as by showing them the evil results of human frailty, thus indicating what to overcome in their own predispositions—what rocks to avoid in steering through the channels of life. How large was the contribution to the formation of human character which was made by Plutarch! How many careers as interesting perhaps as those portrayed by his graphic pen have been forgotten because there was no Plutarch to rescue them from oblivion for the benefit of posterity! If every nation and every era had its Plutarch, great might be the gain to mankind.

A work which promises much—the compilation of a comprehensive and reliable dictionary of American biography—has been projected by the New York Times. The Times, it is announced, will refrain from further part in the undertaking than that of contributing \$500,000 for its advancement, leaving the direction of the work to the American Council of Learned Societies. It is estimated that the completion of the task will require ten years. In the selection of subjects living individuals will be excluded. The number of illustrious Americans entitled to representation in the work is computed at between fifteen and twenty thousand. Among the fundamental standards to be maintained are scholarship, accuracy, good taste, justice, literary style and vivid characterization. Each life it is planned, shall be based upon original research and written by one possessing expert knowledge regarding the field in which it was lived.

Heretofore the best available compendium on this subject has been Appleton's Cyclopaedia of American Biography, edited by Gen. James Grant Wilson and John Fiske, which has been before the public without revision for thirty-five years. Notable additions to the list of worthies have been made within that time, and of those who flourished earlier, particularly in the region west of the Alleghanies, there were some whom the editors of the Cyclopaedia overlooked.

The British Dictionary of National Biography, which is to serve as a model for the forthcoming work, is a model of carefulness and competency. May the enterprise inspired by this illustrious example be carried to completion in the spirit of its prospectus. Its conception does credit to its originators and is worthy of unstinted praise.

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NEWS ITEMS IN BRIEF.

The picturesque and valuable old Middlesex county jail in Lowell, Mass., recently bought by Cardinal O'Connell, is to be converted into a preparatory school for boys and called the Keith Academy. The structure is admirably fitted for the purpose. It is architecturally beautiful and is surrounded by park-like grounds.

Rev. F. L. Odenbach, S.J., of the John Carroll University, Cleveland, has evolved a new universal language which he terms Ido.

Ido, may be learned in a few months; and simplicity is its keynote. The English alphabet is used, with a single sound for each letter; and the spelling is wholly phonetic. Each word has only one definite meaning, and there are only twenty grammatical endings to be learned.

The conclusion that Latin students surpass non-Latin students in mastery of other subjects, has been reached by the American Classical League and the Bureau of Education after a three-year survey of the present-day trend and value of classical studies.

One of the first cases of a nun traveling by airplane has recently been reported. The event took place in Columbia, South America, where a superior, visiting the various houses of her order, was unable to follow the desired schedule on account of the lack of railroads.

Boys of the Xaverian College, Manchester, England, raised \$2,500 for the school extension fund by means of various articles made in their spare time. Cellars at the college were transformed into workshops, where the boys worked after school hours. The articles thus produced were sold at a bazaar.

Revision of the calendar to provide for twelve months of equal length with an extra day known as "Year Day" at the end of each year, was favored in a resolution adopted at the recent meeting by the Economic and Political Science section of the American Association for the Advancement of Science.

The right of all citizens of a public school district to use the public school recreational buildings for educational and civic purposes was reaffirmed by a decision of the Michigan Supreme Court. The decision grew out of an attempt on the part of the School Board of River Rouge, Mich., to deny the use of the school auditorium and gymnasium to the Dramatic Club of Our Lady of Lourdes parish there.

In a letter sent to pastors of the Toledo Diocese, Bishop Samuel Stritch says,

"I am writing to all the Catholic secondary schools of Toledo forbidding them to sponsor or promote dances among their students or to allow the names of the schools to be

used in connection with such social events. The school is primarily scholastic in its aims and the social life of its students is not directly its concern."

For the first time in its existence as the most learned body of scientists in the United States the American Association for the Advancement of Science was addressed by a Sister at its annual meeting at Washington in December. The speaker was Sister Mary of the Sister Servants of the Immaculate Heart of Mary, head of the department of Sociology at St. Mary's college, Monroe, Mich.

Oregon's compulsory public school attendance law, which was declared unconstitutional by the federal district court and which was appealed to the United States supreme court for final decision will be argued before the supreme court on February 24. The law which was sponsored by the Ku Klux Klan and various Masonic bodies, was passed by the people of Oregon at the regular November election of 1922 by a vote of 115,506 to 103,680.

SIXTH ANNUAL CONVENTION.

Catholic Educational Ass'n of Pa.
An emphatic reaffirmation of the necessity of religious training as an element in a properly balanced education was voiced in a resolution adopted at Philadelphia by the Catholic Educational Association of Pennsylvania, Dec. 29-30. The declaration reads:

"We yield to no one in our efforts to impart a satisfactory secular education. Nevertheless, we must be ever mindful of the fact that training for character, which can only be secured through proper emphasis on moral and religious agencies, is the primary end of all education."

Other resolutions included: A recommendation that more attention be paid to the selection of artistic models in education of a cultural nature; approval of a survey of the questions of acceleration and retardation of pupils; indorsement of the classics as a desirable medium of cultural training and of character building; and a suggestion that thorough courses in pedagogy and school problems be offered in seminaries.



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Bibliography of the Annual Proceedings of the Catholic Educational Association, 1904-1923, with Index by Author, Title and Subject. By Katherine A. Collins, Librarian N. C. W. C. Bureau of Education. Stiff paper covers, 108 pages. Price, National Catholic Welfare Conference, Bureau of Education, Washington, D. C.

A valuable service has been performed for all interested in the progress of education in America by placing this index at the command of the public. The reports of the meetings of the Catholic Educational Association for the past twenty years are a quarry in which great wealth lies stored. Here are facilities for making possible its easy use. The first section of the bibliography lists in chronological order the tables of contents found in each of the Bulletins containing the reports. The index in the second part is by author, title and subject, and there are many cross-references. Catholic students, teachers and librarians will especially prize this admirable compilation, which will enable much saving of time.

Our Nuns. Their Varied and Vital Service for God and Country. By Rev. Daniel A. Lord, S.J. Imitation leather, gold top, 280 pages. Price, \$3 net. Benziger Brothers, New York.

"We Catholics know our Sisters so well that we take them entirely too much for granted. What we need is something to jolt us into a realization of the fact that without these women the Church in America could hardly hold its ground for single day. They are the ones who place the Faith in the hearts of our children; they are the ones who kill prejudice in hearts that would otherwise be bitter foes of the Church; they follow the priest, stabilizing his work and making it permanent and durable." In the spirit represented by these words of deserved appreciation, which are taken from the introductory chapter of his book, the reverend author conducts his readers in a survey of various Catholic Sisterhoods and their work. His style is graphic, and his book is as interesting as it is informing. The volume is enriched with many pictorial illustrations. The Catholic School Journal is glad to see it in this new de luxe edition.

The History of the United States. A Textbook for Secondary Schools. By William Backus Guiteau, Ph. D., Author of "Government and Politics in the United States," "Preparing for Citizenship," etc. Cloth, 688 pages. Price, Houghton Mifflin Company, Boston. Not mere books of annals showing the succession of unrelated facts under headings indicating the Presiden-

tial administrations in which they occurred, but a careful selection of significant facts systematically grouped, explaining what the past was, and how the present grew out of it—this is the history ideal in American schools at the present time. To the realization of this ideal the author of the work under review has directed his efforts with commendable success. In his preface, he ventures the dictum that "the modern textbook which neglects the influence of American women on American history tells less than half of the story." In consequence of this belief he enlarges upon many topics which earlier writers were inclined to ignore. Social and economic progress may be studied from his pages. He has made an interesting and useful addition to the textbooks on American history.

Alexandre Dumas Fils. *Le Fils Naturel.* Comedie en cinq actes en prose. Edited with an Introduction and Notes by Hugh Allison Smith, Professor of Romance Languages, University of Wisconsin, and Clarence E. Cousins, Associate Professor of Romance Languages, University of Iowa. Seule Edition Autorisee par les Editeurs Calmann-Levy. Cloth, 234 pages. Price, \$1.25 net. Oxford University Press, American Branch, New York.

For more than a century France has led the world in the dramatic art, and for three-quarters of a century the leading creative force in French dramatic art emanated from Alexandre Dumas. An innovator with little indebtedness to the past, his originality and his vigor have impressed the world. This well-edited edition of what is in more than one respect his most representative play will be useful to college students taking French literature.

Shakespeare's Catholicism. By Sister Maura, A.B. (Lon.), A.M. (Dal.), Ph.D. (N. D.). Cloth, 171 pages. Price, The Riverside Press, Cambridge.

That the great dramatist was in heart and mind a Catholic is the thesis ably defended in this book. It is a conviction which has been common to many of those deeply familiar with Shakespeare's writings. Sister Maura's scholarly treatment of the theme will be welcomed by a host of Shakespeare-lovers. Based on deep study of his works, it is rich in apt quotations, and is available as a textbook that will "serve the purpose of introducing students to an initial acquaintance with Shakespeare and of stimulating the desire for a more thorough search of that literary Eldorado."

Augustine and Evolution. A Study in the Saint's De Genesi ad Litteram and De Trinitate. By Henry Woods, S.J., University of Santa Clara, California. Cloth, 148 pages. Price, The Universal Knowledge Foundation.

The learned author of this treatise is not of those who find in the writings of St. Augustine a warrant for the doctrine of the evolutionists. Indeed the volume under review is a

study, and a careful one, of what St. Augustine teaches, and a deduction therefrom that "one thing is certain, and it cuts the very ground from beneath the feet of those asserting the Evolutionism of St. Augustine," namely: "Seminal reasons are not physical or mechanical or chemical forces. They are not energy, specific or particular, occasional or persistent, introduced into matter to work out effects homogeneous or heterogeneous. St. Augustine never understood them as such; St. Thomas never understood them as such; no one reading these Holy Doctors with the minimum of decent respect can ever take them to be such." The scholarly work is dedicated to the Most Reverend Edward J. Hanna, D.D., Archbishop of San Francisco.

Some Observations on Secondary Commercial Education. By Arnon Wallace Welch, M.A., LL.B. Cloth, 208 pages. Price, \$1 net. The Gregg Publishing Company, New York.

All who are interested in problems having to do with the important branch of education relating to commercial pursuits, with a view to its reorganization and standardization, will welcome this thoughtful book by one who has had experience both as a business man and as a teacher. Mr. Welch is not an extremist. He is convinced that "any policy which classifies commercial instruction as inferior, and the commercial department as a haven for misfits, puts a burden upon commercial education— — that results in substantial injustice to all concerned." Believing that success in business requires quite as much intelligence as success in college, and recognizing that business is the goal of a large number of the students in every high school, he is for a recognition of this in the planning of the curriculum. He holds that every pupil's needs should have full consideration, and that "in the reorganization of commercial education it will be well to 'look up, not down.'"

Business Letters in Isaac Pitman Shorthand. No. 1. New Era Series. Stiff paper covers. Price 35 cents net. Isaac Pitman & Sons, New York.

The object of this little book is to supply good models in business letter writing for the assistance of students of the art. Some of the letters are assigned for practice in reading shorthand, in which also they will serve a useful purpose. Teachers will find them "handy" for dictation to pupils engaged in practice work.

We and Our Health. Book II. By E. George Payne, Ph.D., Professor of Educational Sociology, School of Education, New York University, Chairman National Safety Council, Education Section, 1918-23, etc. Illustrated by Mabel Latham Jones. Cloth, 133 pages. Price, The American Viewpoint Society, Inc., New York.

This is not a book of interesting stories with the object of imparting

instruction in health and hygiene by indirection. It is a clear, straightforward presentation of material relating to the health needs of the child, which children themselves as well as teachers and parents may understand. With anatomy and physiology, strictly speaking, it does not deal. By definitely presenting the facts necessary for healthful living, it aims to secure the co-operation of the children in the conservation of their own bodily vigor. Heavy emphasis is placed on diet, and surely this is a matter in which the author makes no mistake, for an adequate diet is one of the fundamental prerequisites to healthfulness.

An Introduction to the History of Western Europe. I. The Background of Modern History. By James Harvey Robinson. Completely Revised and Enlarged Edition. Cloth, 530 pages. Price, \$2.80 net. Ginn and Company, Boston.

A commendable feature of this revised and enlarged edition of a well-known textbook is the devotion of more space than was heretofore accorded to the subject of the Church. Biographical estimates of many individuals of commanding influence in various fields have also been introduced, and there is a fuller consideration of economic, literary and scientific achievements. Political and military history are important, but are not alone sufficient for an understanding of the progress of the human race.

The Project Method in Geography. By Helen M. Ganey. Paper covers, 48 pages. Price, 50 cents net. The Plymouth Press, Chicago.

Teachers engaged in the work to which this booklet relates or desirous of qualifying themselves to take it up will find helpful material in this monograph by an experienced teacher. Typical projects are dealt with in detail. Every project and problem cited in the work was actually planned and carried to completion by a class of elementary school pupils of average ability, and the author is convinced by the results that the project method teaches pupils to think coherently and clearly.

Introduction to Economics. By Thames Ross Williamson, Some-time Assistant Professor of Economics and Sociology in Smith College, Author of "Problems in American Democracy," etc. Cloth, 538 pages. Price, D. C. Heath & Company, Boston.

Young students usually are perplexed by technical language in textbooks on economics. Here is a work which will engage their attention with practical illustrations of the principles of the science drawn from sources within reach of their observation, qualifying them to go forward in the study with the aid of more advanced texts. It supplies a solid foundation of indispensable information for girls as well as boys, who as citizens of the republic will in time be called upon to deal with questions dependent upon the correct application of

these principles for their safe solution. The volume is divided into four parts. Part I traces the development of American industry; Part II analyzes American industry and discusses the theory of value and distribution; Part III contains a survey of labor problems, co-operation and socialism. A broad view of the arguments relating to industrial relations, labor legislation and monopoly is contained in Part IV, and the book is liberally supplied with pictures, charts and diagrams contributing to the illumination of its text.

The Training of Writers. By Edward F. Garesche, S.J., M.A., LL.B. Cloth, 177 pages. Price, The Macmillan Company, New York.

This is not a formal treatise on composition, but the embodiment of its author's reflections on the best methods for directing the development of men and women contemplating or in a way to undertake the task of writing for publication. It bristles with suggestions and observations likely to be helpful to teachers ambitious of developing writers from among their pupils, and to advanced students already in the path of practical writing. A compact little volume, it is purposeful and practical, and it is safe to predict that many will be grateful to its author for having placed its contents before the public in their present form. One preparation for competent authorship upon which Father Garesche insists is good reading—the best and plenty of it. He is for good books in the home as well as in the school. "A worthy collection of books," he observes, "influences the growing mind in a way that no other detail of home surroundings can equal, unless it be perhaps the good pictures which are likewise so important in home furnishing for the young." A believer in "learning by doing," he lays stress on the value of frequent exercise in original composition, not of a formal character, but such as to enlist the interest of the young learner and bring into use his powers of expression. There is an excellent chapter on "Rousing the Imagination," and another on "Training the Memory." A teacher of experience, the author has observed and lays heavy emphasis on the benefits to be derived from committing to memory inspiring passages of poetry and prose, which is comparatively easy in youth, while the mind is "wax to receive and marble to retain." The book concludes with useful chapters on "The Rewards of Writing" and "The Mechanics of Publication." In his preface the author observes that the book is for the most part rewritten from articles from his pen which have appeared in the Catholic School Journal of Milwaukee.

Ten Boys Who Lived on the Road FROM LONG AGO to NOW. By Jane Andrews, Author of "Seven Little Sisters," "Geographical Plays of the United States," etc. New addition. Cloth, 248 pages. Price, 64 cents net. Ginn and Company, Boston.

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Written in the tone of conversation, and dealing with history and geography as well as biography, this book, which has been a favorite with young people since its original appearance, is here brought out in a form that will make it available as a supplementary reader for grades from the fifth to the eighth. The illustrations by Sears Gallagher were made especially for this edition.

Educational Measurements and the Classroom Teacher. By A. R. Gilliland, Ph.D., Professor of Psychology, Northwestern University, and R. H. Jordan, Professor of Education, Cornell University. Cloth, 269 pages. Price,..... The Century Company, New York.

Within a moderate compass this volume brings together a mass of material on a subject of comparatively recent date on which a large body of literature, that could not readily be assembled, has issued from the press. The volume will be serviceable as a handbook for guidance of the teacher in service as well as a text adapted to the use of prospective classroom teachers.

St. Gregory the Great. His Work and His Spirit. By the Right Rev. Abbot Snow, O.S.B., Monk of Downside Abbey. Second Edition. Revised by Dom Roger Hudleston, O.S.B., of the Same Abbey. Cloth, 237 pages. Price, \$2.75 net. Benziger Brothers, New York.

While not a biography in the strict sense of the term, the work of the late Abbot Snow sets forth better than many biographies the essential facts and the animating spirit of the great pontiff who forms its subject. This purpose its author effected by collecting and selecting from the letters of the saint himself and from the writings of his biographers what was conducive to his purpose. In the present edition, the introductory chapter, intended to show the difficulties of St. Gregory's work and the unhappy state of Italy in the Sixth century, has been somewhat curtailed. Otherwise there is little change from the original edition.

Devices and Diversions for Vitalizing in Intermediate and Grammar Grades. A Handy Handbook for Teachers. By Alhambra G. Deming, Principal of the Washington School, Winona, Minn. Cloth, 213 pages. Price,..... Beckley-Cardy Company, Chicago.

The motto of the typical modern teacher is "Wake them up!" She does not want the pupils in her charge to go to sleep over their studies. When they drowse, instead of showing alert attention, she begins to think her methods must be at fault, and endeavors to think of what should be done to revive the lagging interest. Here is a book that is written for the purpose of meeting emergencies such as hers. The chapter-headings are as follows: Reading, Geography, Language, Arithmetic, History and Civics, Use of the Dictionary, Proverbs, Sentiments for Inspiration. Under each of these headings there are numerous

suggestions of value. It is not to be expected that all of them will be adopted by any one teacher. Often what will be helpful to one will not be considered available by another. Sometimes the utility of a suggestion will be dependent at least in part upon the teacher's power of adaptation. The variety of the suggestions is one of the merits of the book.

Health Through the School Day. A Study in Health Education, and a Course of Study in Health Training and Instruction, for Elementary Schools. By Mary E. Spencer, M. A., Specialist in Health Education, Bureau of Education, N. C. W. C. Stiff paper covers, 98 pages. Price,..... National Catholic Welfare Conference, Bureau of Education, Washington, D. C.

This substantial contribution to the literature of a subject which stands high in practical importance and in the interest of all concerned in education is the October issue of the Education Bulletins of the National Catholic Welfare Conference Bureau of Education. It is divided into two parts, the first being a study of the modern health movement in the schools and the second a course of study for elementary schools. Its usefulness is enhanced by a good index.

The Nation's History. By Arthur R. Leonard, Head of the Department of History, High School of Commerce, and Bertha E. Jacobs, North High School, Columbus, Ohio. With Drawings by James Ormsbee and Maps by Max Mayer. Cloth, 631 pages. Price,..... Henry Holt and Company, New York.

This text book in American history for Seventh and Eighth grades is the outgrowth of experience in the classroom, not only the experience of its authors but also that of other competent instructors to whom the work was submitted in manuscript before being sent to the printer. The numerous illustrations are not embellishments, but helps to the understanding and remembrance of the text. The maps are unusually well adapted to the purpose of illumination. The outlines accompanying each chapter, the special exercises and the library references are admirable aids to purposeful study. The average boy or girl going through this compact volume will gain an equipment in American history likely to prove valuable on countless occasions in later life. This of course is not to say that for full knowledge of the subject he will be exempt from necessity for supplementary reading. For instance the book is rather "snippy" in its reference to the part in the upbuilding of the Republic which has been due to immigration from Ireland.

Les Romanesques. Comedie en Trois Actes en Vers. Par Edmond Rostand, de l'Academie Francaise. Edited with Preface, Introduction and Notes, by Henry LeDaum, Late Instructor in Northwestern University. Vocabulary by Noelia Du-brule. Cloth, 135 pages. Price, 64

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The Catholic Teachers' Companion.

A Book of Self-Help and Guidance. By Rev. Felix Kirsch, O.M. Cap., Rector, Capuchin College, Catholic University of America. Imitation leather, limp, red edges, 747 pages. Price, \$2.75 net. Benziger Bros., New York.

This book, so majestically introduced, is one of over 700 pages, and is addressed to Nun teachers. It is well printed and bound in prayer-book style. The title is good, the author distinguished, and the Sponsoring unsurpassed. We were told that it was a great book and we took it up with much expectancy.

Our first acquaintance with it did not bring a favorable impression. Candidly, we were grievously disappointed with the first three chapters. They are enthusiastic and pious, but, as it appeared to us, far removed from life's realities. We were also occasionally offended by the diction, as with the word self-help in the sub-title. We were about to give the book up when, fortunately for us, our eyes rested on a paragraph dealing with the punishment of children. Then we began to realize that when the author came to practical dealing with his subject he was worth hearing. This new impression continues to the end.

Father Kirsch deals with most of the problems met with in the school room. He understands children, and is quite familiar with both normal and abnormal natures. Hence, his remedies are generally judicious, and ought to be effective. But he does not confine himself to correction. He understands character building and the processes of mental development of course, too, he understands the life that Nuns are called upon to lead; their relations to their superiors and to the clergy for whom they teach. If these relations are not pleasant neither the religious life nor the school work will succeed.

The author quotes many authorities some of whom are little known; perhaps less than they ought to be. He sometimes dwells more than sufficiently upon matters that are more or less obvious. But he has given us a great book, one that stands a few faults and still is great. We recommend it strongly to those for whom it is written and to all who are practically interested in education and in the welfare of children. He puts, it is true, the standard very high, but even though the teacher cannot reach it, there is no ground for despair or for refusing to retain it as a "Companion."

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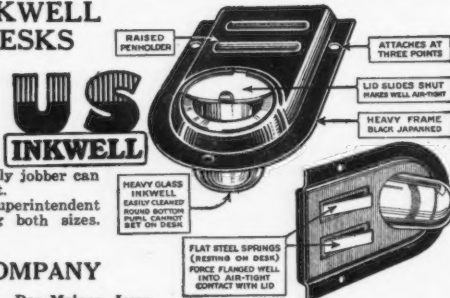
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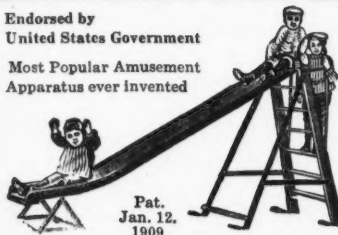
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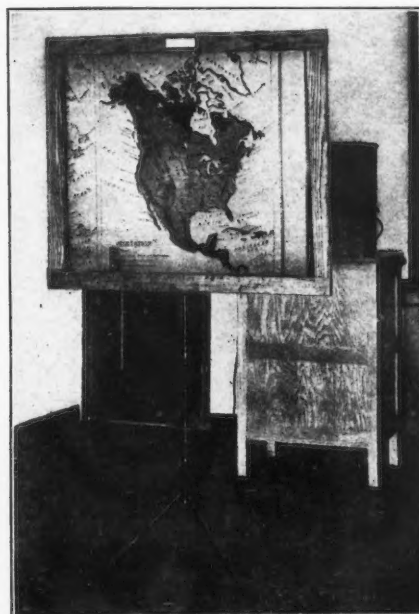
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